

THE BOOK OF ESTHER

CRITICAL EDITION OF
THE HEBREW TEXT WITH NOTES

BY

PAUL HAUPT, LL.D.

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JOHNS HOPKINS UNIVERSITY, BALTIMORE, MD.



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CRITICAL NOTES ON ESTHER¹

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In the following nn. I have not attempted to give all the divergences exhibited by the Ancient Versions; as a rule, I have recorded only variations which throw some light on the Heb. text.* The ancient versions of E are so free and inaccurate (*cf. e. g. nn. on 3, 13. 14; 4, 1. 11. 14; 5, 13; 6, 1; 7, 3. 4*) that it would be a waste of time to discuss all discrepancies.

W's† and J's‡ theory that *Ⓔ* is more original than *Ⓕ* seems to me untenable (*cf. e. g. nn. on 6, 1; 7, 4; 8, 8*). The fact that the text of *Ⓔ* does not read like a translation from the Heb. (*cf. however πεσών πεσῆ, 6, 13*)|| is easily explained by the popularity of E. As soon as a foreign book becomes popular, the translations become more idiomatic and free.§ If a French play is to be a success in America or England, it is impossible to present a

¹ Preprinted from the forthcoming *William Rainey Harper Memorial Volumes*.

* It might be well to add that I completed the restoration of the Heb. text of E on Oct. 16, 1905, and that I revised it twice, on Aug. 6, 1906, and July 11, 1907. The Critical Notes were begun on Jan. 24, 1906, and finished on the following day; they were rewritten from June 9 to July 13 and on Aug. 4 and 5, 1906. Finally I recast them again from June 4 to July 12, 1907.

† Hugo Willrich, *Judaica* (Göttingen, 1900) p. 15; *cf. also* p. 27, l. 20. Contrast *Pur.* 28, 15.

‡ G. Jahn, *Das Buch Ester* (Leyden, 1901) p. vi.

|| *Cf. my remarks in Daniel 16, 23.*

§ Note the adaptations of the proper names in *Ⓔ*§, discussed in nn. on 1, 10. 14 and 9, 7.

literal translation. It is necessary to introduce additions as well as omissions. I see nothing in \mathfrak{S} that is incompatible with the view that \mathfrak{S} is based on \mathfrak{H} or, to be more accurate, on a recension of the Heb. text from which \mathfrak{H} is derived (cf. *e. g.* nn. on **1**, 10, 14; **7**, 4; **9**, 9). W deems it not impossible that E was intended for Alexandria, and therefore written in Greek; afterwards, he thinks, it may have been translated into Heb. for the use of the Palestinian Jews. But E was written by a Persian Jew about 130 B. C. The Alexandrian festal legend for the Feast of Purim is the so-called Third Book of the Maccabees, and the Book of Judith is a Palestinian Purim legend; see Haupt, *Purim* (Leipzig, 1906) p. 7, ll. 30-38. I cite this book as *Pur.* The first number after *Pur.* refers to the page; the second, to the line. *Cant.* denotes Haupt, *The Book of Canticles* (Chicago, 1902) reprinted from AJSL **18**, 193-245; **19**, 1-32. In the same way *Eccl.* is used for Haupt, *Ecclesiastes* (Baltimore, 1905) and *Nah.* for Haupt, *The Book of Nahum* (Baltimore, 1907) reprinted from JBL **26**, 1-53.

The unabbreviated names of Biblical Books printed in *Italics* (e. g. *Kings*, *Psalms*, &c) denote the critical notes on the Heb. text in SBOT, *i. e.* my edition of *The Sacred Books of the Old Testament*; the first number after the name of the Book refers to the page in SBOT, the second indicates the line. Thus *Genesis* 50, 9 refers to p. 50, l. 9 of the critical edition of the Book of Genesis in SBOT; but Gen. **50**, 9 means chapter 50, verse 9 of the Book of Genesis. In the references to SBOT the (unabbreviated) names of the Books are printed in *Italics*; in the references to the received text of the Heb. Bible the names of the books are abbreviated, but not *italicized*, and the numbers of the chapters are printed in heavy-faced figures (**1**, **2**, **3**, &c).

I use \mathfrak{S}^V for \mathfrak{S}^V , *i. e.* $\text{E}\sigma\theta\eta\rho\beta$ in L's edition (= A in Fritzsche's edition) and \mathfrak{S}^L for $\text{E}\sigma\theta\eta\rho a$ (= B in Fritzsche's edition). \mathfrak{T} denotes the first Targum in L's edition; $\mathfrak{T}^2 = \text{תרגום שני}$ (the numbers after \mathfrak{T}^2 refer to the pages and lines of L's edition). The apocryphal additions to E in \mathfrak{S} are cited according to the cc. and vv. of the Vulgate (\mathfrak{J}) *e. g.* **11**, 2 = \mathfrak{S}^V **1**, 1. This corresponds to the numeration in the Authorized Version (AV).

In addition to these symbols note the following abbreviations:

AG²=Delitzsch, *Assyr. Grammatik* (Berlin, 1906).—AJP=*American Journal of Philology*.—AJSL=*American Journal of Semitic Languages*.—AoF=Winckler, *Altorientalische Forschungen*.—AOG=Winckler, *Der alte Orient und die Geschichtsforschung* (Berlin, 1906)=MVAG 11, 1.—ASKT=Haupt, *Akkadische und sumerische Keilschrifttexte* (Leipzig, 1881).—AT=*Altes Testament*.—AV=Authorized Version.—AV^m=Authorized Version, margin.—B=Bertheau, *Die Bücher Esra, Nechemia und Ester*, second edition (Leipzig, 1887) by Victor Ryssel.—BA=*Beiträge zur Assyriologie* von Delitzsch und Haupt.—BAL=Haupt, *Beiträge zur assyrischen Lautlehre*=*Nachrichten von der Kgl. Gesellschaft der Wissenschaften zu Göttingen*, April 25, 1883.—BDB=Francis Brown (assisted by S. R. Driver and C. A. Briggs) *A Hebrew and English Lexicon of the OT* (Boston, 1906).—BL=Haupt, *Biblische Liebeslieder* (Leipzig, 1907).—BT=L. Goldschmidt, *Der babylonische Talmud*.—C=Paulus Cassel, *Das Buch Esther* (Berlin, 1878).—c.=chapter; cc.=chapters.—Cant.=Haupt, *The Book of Canticles* (Chicago, 1902) reprinted from AJSL 18, 193-245; 19, 1-32.—Ch=Cheyne.—CV (i. e. *Congress-Vortrag*)=Haupt, *Die akkadische Sprache* (Berlin, 1883).—DB=Dictionary of the Bible.—E=Esther.—EB=*Encyclopædia Biblica*, edited by Cheyne and Black.—Eccl.=Haupt, *The Book of Ecclesiastes* (Baltimore, 1905) reprinted from AJP, No. 102.—G=Greek Bible (LXX).—G^A=*Alexandrinus*.—G^L=Lucianic recension edited by L (Göttingen, 1883).—G^S=*Sinaiticus*.—G^V=*Vaticanus*.—GB¹⁴=Gesenius' *Hebr. Handwörterbuch*, edited by Buhl, fourteenth edition (Leipzig, 1905).—GK²⁷=Gesenius' *Hebr. Grammatik*, edited by K (Leipzig, 1902)—English translation of GK²⁶ by Collins and Cowley (Oxford, 1898).—H=Haman.—HW=Delitzsch, *Assyr. Handwörterbuch* (Leipzig, 1896).—IN=Ed. Meyer, *Die Israeliten und ihre Nachbarstämme* (Halle, 1906).—J=G. Jahn, *Das Buch Ester* (Leyden, 1901).—J̄ (i. e. Jerome)=Vulgate.—JAOS=*Journal of the American Oriental Society*.—JBL=*Journal of Biblical Literature*.—JHUC=*Johns Hopkins University Circulars* (Baltimore).—K=Kautzsch (especially his *Textbibel*).—1 K, 2 K=The first (second) Book of the Kings.—KAT³=Eb. Schrader, *Die Keilinschriften und das AT*, third edition, edited by Zimmern und Winckler (Berlin, 1903).—KB=Eb. Schrader, *Keilinschriftliche Bibliothek*.—L=Lagarde.—l.=line; ll.=lines.—LB=Luther's Bible.—LOT=S. R. Driver's *Introduction to the Literature of the OT*.—M=Mordecai.—1 M, 2 M=

*It might be well to add that the references to C were inserted after I had completed the revision of my manuscript, in July, 1907. Some etymologies proposed by C are impossible, but several of his remarks are superior to the observations found in the leading commentaries.

The first (second) Book of the Maccabees.—**ft** = Masoretic Text.—**MDOG** = *Mitteilungen der Deutschen Orient-Gesellschaft* (Berlin).—**MSS** = Manuscripts.—**MVAG** = *Mitteilungen der vorderasiatischen Gesellschaft* (Berlin).—**N** = Nöldeke.—**n.** = note; **nn.** = notes.—**Nah.** = Haupt, *The Book of Nahum* (1907) = *JBL* **26**, 1-53.—**NT** = New Testament.—**O** = Oort, *Emendationes* (see *Proverbs* 69, 4).—**OLZ** = *Orientalistische Litteratur-Zeitung*, edited by Peiser.—**OT** = Old Testament.—**p.** = page; **pp.** = pages.—**Pur.** = Haupt, *Purim* (Leipzig, 1906) = *BA* **6**, part 2.—**R** = Ryssel (especially his edition of B and his critical **nn.** in the *Beilagen* to K's *Die Heilige Schrift des AT*).—**S** = Siegfried, *Esra, Nehemia und Esther* (Göttingen, 1901).—**1 S**, **2 S** = The first (second) Book of Samuel.—**š** = Syriac Version (*Peshita*).—**š^A** = *Ambrosianus*.—**SBOT** = Haupt, *The Sacred Books of the OT*.—**SD** = Haupt, *Über einen Dialekt der sumerischen Sprache* = *Nachrichten von der Kgl. Gesellschaft der Wissenschaften zu Göttingen*, Nov. 3, 1880.—**SFG** = Haupt, *Die sumerischen Familiengesetze* (Leipzig, 1879).—**SG²** = Nöldeke, *Syrische Grammatik*, second edition (Leipzig, 1898).—**ט** = Targum.—**ט²** = **תרגום שני**.—**TBAI** = Cheyne, *Traditions and Beliefs of Ancient Israel* (London, 1907).—**THCO** (*i. e.* Transactions of the Hamburg Congress of Orientalists) = *Verhandlungen des xiii. Internationalen Orientalisten-Congresses zu Hamburg*, 1902 (Leyden, 1904).—**v.** = verse; **vv.** = verses.—**VG** = Brockelmann, *Grundriss der vergleichenden Grammatik der semitischen Sprachen* (Berlin, 1907).—**W** = Willrich, *Judaica* (Göttingen, 1900).—**Wd** = Wildeboer's commentary on E in *Die fünf Megillot* (1898) = part xvii of K. Marti's *Kurzer Hand-Commentar zum AT*.—**WdG** = *A Grammar of the Arabic Language*, by W. Wright, third edition revised by M. J. de Goeje (Cambridge, 1896).—**Wn** = Winckler (especially his paper on E in *AoF* **3**, 1-64, Leipzig, 1901, whole number xvi).—**ZA** = *Zeitschrift für Assyriologie*.—**ZAT** = *Zeitschrift für die alttestamentliche Wissenschaft*.—**ZDMG** = *Zeitschrift der Deutschen Morgenländischen Gesellschaft*.—**ZK** = *Zeitschrift für Keilschriftforschung*.

A scholar who considers the Moabite stone to be metrical may discuss the poetic form of E;* but so far as I can see, it is written in prose, just as Ruth and Jonah are (apart from the Maccabean psalm inserted in c. **2**; see *AJSL* **23**, 256).

For **אִשְׁתָּר** = Ištar, a feminine form of Ašur, *Benignus*, so that E = *Benigna* (cf. Lat. *Bona Dea*) see my paper *The Name*

* Cf. the remarks of Cornill and Ed. Meyer cited in *AJSL* **23**, 221; also Budde, *Geschichte der althebr. Litteratur* (Leipzig, 1906) p. 33.

Istar in JAOS 28, 112–119; and for the Herodotean prototype of E and Sheherazade (*Φαιδρυμένη*, Her. 3, 68) see *Pur.* 8, 21 (cf. 40, 20). \mathfrak{C}^2 (241, 16) says of E: אֶחָדָר בְּשֵׁם כּוֹכַב נִוְגָהָּ יוֹנִית אִסְתֵּירָא.

N

(1) אֶחָדָר is a corruption of אֶחָדָר (אֶחָדָר) = Old Pers. Khšayārša. It is not necessary to suppose that אֶחָדָר (اخشوارش) became אֶחָדָר (*Kings* 126, 47; 270, 22) and that the ו and ר were afterwards transposed, while the י was corrupted to ו. The name אֶחָדָר does not appear as אֶחָדָר.

For the transposition of the vowels cf. אֶחָדָר (3, 12) for אֶחָדָר = Old Pers. khšatrapāvan, also מֶרְדָּךְ for מֶרְדָּךְ (see n. on מֶרְדָּךְ, 2, 5) and מֶרְדָּךְ for מֶרְדָּךְ, Assy. Araxšāmna; see *Pur.* 23, 15; * cf. L, *Purim*, p. 52, below.

The first ו of אֶחָדָר is a corruption of י, the second ו is due to dittography of the ו; cf. the dittographed ו in אֶחָדָר, Ruth 2, 8; 3, 14; also לעבֹר־בְּךָ, Nah. 2, 1 (see Nah. 29, below) and פֶּרוּם = פֶּרוּם (9, 19). The letters ו and י as well as ו and ר are often confounded, dittographed and haplographed (*Pur.* 51, 22). For ו and י cf. E 8, 13; Ruth 2, 1, and *Kings* 259, 29. ש reads correctly אֶחָדָר, just as we find in an Aramaic inscription: אֶחָדָר, corresponding to the Babyl. Xiši'aršu (-i, -a) or Axšijaršu (x = ח).

For confusion of ו and ר (ד) cf. my remarks on רָמָה בֵּים סוֹס וְרִנְבִּי instead of סוֹס וְרִנְבִּי and וְרִנְבִּי for וְרִנְבִּי (Ex. 15, 2) in AJSL 20, 158, below (see also 23, 225, below). The suffix in סוֹס וְרִנְבִּי is due to dittography of the initial ר of the following רָמָה. In the gloss 2 K 16, 10 we find דּוּמֶשֶׁק for דּוּמֶשֶׁק; in Job 41, 21 (a variant to v. 20) תֹּרֶחַ stands for תֹּרֶחַ = Assy. tartaxu, shaft, arrow (KB 6, 328). In E 1, 16; 2, 21; 3, 12; 8, 10 we find אֶחָדָר; in 10, 1: אֶחָדָר. The form אֶחָדָר (اخشوارش) is more correct than אֶחָדָר, although the first ו is a corruption of י. In אֶחָדָר the omission of the ו (for י) before ר is due to haplography; similarly ר has been omitted before ו in חָפֵר (for חָפֵר) E 7, 8, and ὁ δαμάλεις (حَمَلَةُ).

* Cf. also מֶבֶל = Assy. a bā bu (*Nah.* 31) and modern Arab. qaba-jūr for French abat-jour (VG 1, 121, below).

† For נָדָר = נָדָר to praise cf. Eth. נָדָר: (AG², § 146).

‡ IN 23 Ed. Meyer still renders: *Ross und Reiter*; he also maintains the pre-Exilic date of Moses' Song of Triumph. He agrees with me, however, in stating (p. 49, below) that there is some historical nucleus in the story of the catastrophe of the Egyptians; cf. my remarks in AJSL 20, 149, 153, 154, 158.

read פרוּת instead of פְּרוּת, Joel 1, 17; פּוּרִים must be derived from פּוּרִי = פּוּרִי; see n. on 9, 26.

In 27 out of the 29 cases in which the name אֲחִישֵׁרֶשׁ occurs in E it is due to scribal expansion; cf. especially 1, 15, 16; it is original only in the opening clause 'וַיְהִי בִימֵי א' (1, 1) and in the phrase 'מַלְכֹת א' (3, 6;—9, 30 is a gloss). Wherever we find הַמֶּלֶךְ דָּוִד or הַמֶּלֶךְ שְׁלֹמֹה (GK²⁷, § 131, g) either the name or the title is due to scribal expansion. The proper Eng. phrase is *King David*, the proper Heb. expression is דָּוִד הַמֶּלֶךְ. *The king David* is neither good Eng. nor good Heb. The proper names (David, Solomon, Rehoboam, Jehoram, Jehoash, Rezin, Josiah) must be omitted *e. g.* in 1 K 1, 32, 37; 5, 27; 8, 5; 9, 11; 12, 6, 18; 2 K 3, 6; 14, 11; 16, 6, 11, 17; 22, 24; 23, 29,* while the omission of the title *king* is required *e. g.* in 1 K 1, 53; 2, 29; 10, 16, 21, 23; 2 K 16, 11, 16; 25, 8. Even in cases where הַמֶּלֶךְ is affixed to the proper name, the title may often be omitted; cf. *e. g.* 2 K 9, 15 and Stade's nn. (in *Kings*) on the passages cited above.

It is often stated that the name of God is never mentioned in E (cf. n. on 4, 14) while the King of Persia is referred to 187 times, and his kingdom 26† times; cf. *e. g.* W 27 and Hastings' DB 1, 733, footnote. S (137, n. 1) remarks that the King is mentioned 190 times. I find that the name אֲחִישֵׁרֶשׁ occurs 29 times, while he is simply referred to as the King 193 times. This would be 222 times, not 187. In several passages, however, the title הַמֶּלֶךְ does not refer to Xerxes in particular, but means *royal* in general.

Ⓔ has for אֲחִישֵׁרֶשׁ the name of his son Ἀртаξέρξης (cf. *Ezra* 32, 5). This discrepancy is not striking if the name אֲחִישֵׁרֶשׁ is a later addition in all the passages except 1, 1 and 3, 6 (see above). Ⓔ Ἀσσηςῆρος is a later correction, just as Ⓔ Ουσστυ for Ⓔ Ασστυ. Ⓔ reads, at the beginning of the parenthesis, אֲחִישֵׁרֶשׁ אֲחִישֵׁרֶשׁ. According to AoF 3, 5 אֲחִישֵׁרֶשׁ is Cambyzes, and the conspiracy in 2, 21 was aimed at Cyrus (cf. below, ad 2, 21) but King אֲחִישֵׁרֶשׁ in E represents Alexander Balas (see *Pur.* 29, 8; 35, 42) i. e. the *poor and wise youth* alluded to in Eccl. 4, 13 (for *poor*=humble, of mean birth, of low origin, see AJSL 23, 226, n. 13).

The parentheses are a characteristic feature of E (cf. *Pur.* 9, 6). We find a great many explanatory parentheses in Herodotus; cf. *e. g.* Holder's edition where the parentheses are enclosed in () while glosses are enclosed in []. As E was written about b. c. 130, the Sadducean author may have read Herodotus' work, just as the Sadducean author of Ecclesiastes may have been acquainted with the works of Epicurus

*This must not be interpreted to mean that all proper names, or titles, that might be dispensed with should be canceled, even if they are omitted in some of the Ancient Versions.

†This is correct only if we include מַלְכֹת in 1, 19; 4, 14; 5, 1, where it refers to E.

and other Greek philosophers (*Eccles.* 6, n. 7). I have indicated the parentheses by () e. g. vv. 13, 14; 2, 5, 12; 5, 7. Transpositions are indicated by { } and [] e. g. v. 6, not by ().

For *הָדָר* we would expect *הָדָרָה* or *הָדָרָה* (cf. *אַחֲרֵי* for *אַחֲרֵי*, *הָרָאָה* for *הָרָאָה*, &c) corresponding to Syr. *הַנְּסָ*, Arab. *هند* Hind. *ט* has *הַיְנִידִיָּא*, but *ס* *כַּחְעָן לַחְמָא*. In l. 14 of the inscription of Darius at Naqs-i-Rustam the name appears as Indū. The accent of *הָדָר* should be on the ultima, not on the penult (*הָדָרָה*, *הָדָרָה*, *הָדָרָה*, not *הָדָרָה*). B thought that the pointing *הָדָרָה* might have been influenced by *הָדָרָה* and *הָדָרָה*, but these two words are not the only *segholate* (see *Proverbs* 67, 19) forms *כִּלִּי*; cf. *טָהוּרָה*, *אַחֲרָה*, &c. The *o* in *הָדָרָה* instead of *i* or *e* may be explained in the same way as in *נָא* = Assy. *Ni'*, *Thebes*; see *Nah.* 30 and cf. my *Assyr. E-vowel*, p. 22. It is possible that the Heb. *o* was pronounced *ō*, just as the Assy. *u* seems to have been sounded as *ū*; see *Ezekiel* 64, 43.

(2) The prefixed *בִּימֵי הַיָּמִים* is due to scribal expansion.

According to AOG 21 *כָּשֶׁבֶת הַמֶּלֶךְ עַל כִּסֵּא מַלְכוּתוֹ* means, not *when the King sat on his royal throne*, but *when he acceded to the throne*. The beginning of the following verse, however, shows that the great banquet was given, not at the accession of the King, but in the third year of his reign. W (16, above; cf. 21, below) referred *ἡ ἐθρονίσθη* (several MSS have *ἐνθρονίσθη*) to the solemn enthronization of the King, which may have been celebrated three years after the accession of the King (cf. Jacob, ZAT 10, 281). The German Emperor William I. succeeded his elder brother Frederick William IV. on Jan. 2, 1861, but his coronation was celebrated at Königsberg on Oct. 18, 1861. *ἡ ἐθρονίσθη* (which is a free translation of *כָּשֶׁבֶת עַל כִּסֵּא מַלְכוּתוֹ*) may refer to the enthronization (cf. *ἐν αὐταῖς ταῖς ἡμέραις*) but this is not the original meaning of *כָּשֶׁבֶת*. Cf. also E 5, 1 and Herod. 7, 102; Plut. *Themist.* c. 13.

Heb. *בִּירָה* (*עִיר מְצודה*, *ט* *בִּירָה*) is a Babyl. loanword = *birtu*, *citadel* (HW 185^a). *מִן הַבִּירָה* denotes the Acropolis of Susa; so, correctly S. Cf. my remarks on the Acropolis of Nineveh (*Nah.* 44). The royal palace was situated in the Acropolis (C 13, below) not in the city. The city was separated from the Acropolis by the Choaspes; see n. on 4, 17. *ἡ ἐθρονίσθη*, incorrectly, *ἐν Σούσοις τῇ πόλει*. Contrast *וְהָעִיר שֶׁשָּׁן* (at the end of c. 3) and *בְּרֹדֶב הָעִיר* (6, 11). See also n. on 9, 6.

(3) Before *וְשָׁרִי* we must insert *חֵיל*; so R (in K) and S.

For *הַפְּרָתִּים* = Assy. *paršūmūti* (HW 546) = *זַקְנִים* cf. AJP 17, 490.

(4) The statement (AoF 3, 31, n. 1) that the original meaning of this passage was undoubtedly that the King gave a banquet *after* having displayed his power is untenable; *בְּהִרְאָתוֹ* cannot mean *after having*

shown. Neither Θ^v καὶ μετὰ ταῦτα μετὰ τὸ δεῖξαι αὐτοῖς nor Θ^L εἰς τὸ ἐπι-
δειχθῆναι (*ut ostenderet*) are correct. The emendation בְּהִיאָתָם is
gratuitous.

The 180 days may be an exaggeration, just as the 10,000 talents
(3, 9) or the 50 cubits (5, 14) or the 75,000 said to have been slain by the
Jews (9, 16) but the author undoubtedly intended to convey the idea
that the banquet lasted 180 days, *i. e.* half a year.

מִן יָמִים רַבִּים is a corrective gloss (or *variant*; cf. *Adap Nisan* in
 Θ^L 3, 7 and *Kings* 213, 48; 291, 4; *Nah.* 40, 5; also n. on וַאֲבַנְתָּהּ, v. 10,
and n. on 8, 6) to the following שְׁמוֹנִים וּמֵאָה יוֹם; it is omitted in
 Θ^{vL} . The glossator may have considered the 180 days an exaggeration;
cf. second n. on 6, 8.

(5) K^{ethiv} וּבְמִלֹּאֲתָהּ, Q^{ere} וּבְמִלֹּאֲתָהּ. The form is based on the
analogy of the verbs לָחַץ, the א is silent; *cf.* סָאָן (Is. 9, 4) *i. e.*
סָאָן = סָאָן = סָאָן = Eth. *ሰላን*: šān; see *Isaiah* 88, 39; *Kings* 274, 19;
280, 48.

מִן לְמַעַל וְעַד לְמַתָּה means *both high and low*, not *old and young*;
the latter phrase is expressed by מִנֶּעַר וְעַד זָקֵן (3, 13). B interprets
לְמַתָּה correctly in the present verse; but in v. 20 he takes
it to mean *old and young*.

Instead of מִשְׁתָּהּ it is better to point מִשְׁתָּהּ; *cf.* ψ 60, 5 and
Kings 173, 8. The צִי in this case indicates an accented short *e*; see
below, n. on v. 22; contrast THCO 209.

In הָעֵר (حَيرَة) بَحْرُ غَنَةِ بَيْتِ الْمَلِكِ (س) a gloss to גִּנַּת בֵּיתָן; but this is impossible.
 Θ^v ἐν αὐτῇ οἶκον τοῦ βασιλέως omits גִּנַּת; Θ^L has ἐν τῇ αὐτῇ τοῦ
βασιλέως. The feast was not given in the park: this would have ruined
the park; it was given in the forecourt of the royal park. This fore-
court (*D* in the groundplan of the Acropolis of Susa in Billerbeck's
Susa, p. 132) had a mosaic pavement. A mosaic pavement in the park
(*B*) would be very strange. Nor is E's banquet (c. 7) given in the
גִּנַּת בֵּיתָן; the King goes from E's banquet to the park (7, 7) and returns
from the park to the place of the banquet (7, 8). According to Ch (EB
4500) בֵּיתָן is a corruption of בִּטְנִי: *it was an orchard of pistachio
nut-trees that was meant!* It might just as well be explained as a slight
modification of יְרֵחַמָּאֵל! But בֵּיתָן is a Babyl. loanword (KAT³, 649)
derived from bitānu, *palace*. Cf. tarbaṣu ša bitāni in Behrens,
Briefe kultischen Inhalts (Leipzig, 1906) p. 39, n. 3. The idea (AoF
3, 2) that בֵּיתָן is an ideogram with phonetic complement (*n* + בֵּית =
appadan or maethana)* is impossible; see *Pur.* 48, 10. The punctu-

* Cf. N, *Aufsätze zur persischen Geschichte* (Leipzig, 1887) p. 152 and my ASKT 165,
below.

ation ביתן is just as wrong as the vocalization of כרפס (v. 6) and אבן (8, 6). Cf. also יצע for יצע (4, 3).

(6) מן הור is an explanatory gloss to the following Pers. loanword כרפס = κάρασος. A second explanatory gloss to כרפס is בוץ which must exchange places (cf. n. on 3, 11) with ותכלת. The transposition of בוץ and תכלת is probably due to 8, 15 where we find בוץ וארגמן; cf. the remarks on ביום קרה (Nah. 3, 17) in Nah. 33. For ארגמן ותכלת cf. my remarks in THCO 220. Both terms are Babyl. loanwords (KAT³, 649, n. 2). The prefixed gloss הור explains the color of the כרפס, while the affixed gloss בוץ describes the fine quality of the velarium (ἑτασκακη ἡ τεταμένη, cf. Ἰ et pendebant . . . tentoria, Ἦ הור פריסן יריען, § 101). Cf. carbasus Lucr. 6, 109.

For כרפס with ä (as in κάρασος) we must point כרפס = Pers. کرباس, Syr. ܟܪܒܣܐ; cf. conclusion of n. on v. 5, also Daniel 21, 19.

Before כרפס we must insert the preposition תחת; this was probably displaced by the gloss הור; cf. n. on ואבנתא (instead of תרש) in v. 10 and n. on 3, 11; also Nah. 25 (ad 1, 11). There is a certain graphic similarity between הור and תחת; not only ך and ך are confounded (see above, ad v. 1) but also ך and ת: in בלוי (Ezr. 4, 13, 20; 7, 24) e. g. the feminine ת of the Babyl. term biltu (from רבל) has been corrupted to ך; the original form may have been בלת; cf. Eth. ቢኒት: bēnāt (JAOS 13, lii, below; JBL 19, 77, below). On the other hand we find ת for ך in ושתני תתני; see Ezra 63, 2; cf. Ὀστάνης (אוסתן) Sachau, *Drei aram. Papyrusurkunden aus Elephantine* (Berlin, 1907) pp. 26, 33; for וסתן = אוסתן cf. ומה = מאומה and Kings 118, 1. Contrast L, Pur. 52, below; also Βισθάνης (Arrian 3, 19, 4).

It is impossible to regard vv. 6, 7, with B and Wb, as exclamations; nor can we, with AV, supply at the beginning of v. 6: *where were* (in K's AT *dort gab es*; S *da war*).

מן אהור does not mean *held, fastened* (Ἦ τεταμένους ἐπὶ σχοινίοις, Ἰ *sustentata funibus*, § 100) but *bound, bordered, edged*; Ger. *eingefasst*; so B and K; contrast Keil, Schultz, Wb, S (*befestigt*).

מן גלילי does not mean *rings* (§ 100, Ἰ *circuli*) or κύβοι (Ἦ^{VL}) but *poles*; see my translation of Cant. 5, 14 in AJSL 18, 199; cf. THCO 234 and BL 10.

Before משות we must insert the preposition ב. It is not necessary to say על-משות, as in 7, 8; cf. AJSL 22, 201, l. 11.

The terms בהט ושש ודר וסחרת seem to denote four varieties of marble: שש (= שיש 1 Chr. 29, 2) is *white marble* (cf. שש = בוץ, *byssus*, i. e. *white lawn*; see the third paragraph of the nn. on the

present verse) = Assy. šaššu (i. e. šāšu; cf. laššu = lašu = لیس laisa; see Proverbs 51, 9.—**בִּהַט** **אֵל**, **Ἐ** **σμαραγδίνης** may be *smaragdine marble*, i. e. probably *verd-antique*.—**אֵל דֵּר** **אֵל**, **Ἐ** **πίννυος** (cf. Arab. **دُر** durr, pearls) may be *lumachelle* or *shell-marble* (Ger. *Muschel-marmor*) which the ancient Persians may have obtained from the neighborhood of Astrakhan; the Astrakhan lumachelle is dark brown with orange shells. *Muschelkalk* (shell-limestone) is called in Assyrian pilu or pūlu = **πῶρος**; see AJSL 23, 259, below; *Nah.* 16, n. 15.—Heb. **סַחֲרִית** may be identical with Assy. sixru (HW 495^b) which is probably another name for šubû (HW 637^b) = **שֻׁבִּי** (Ex. 28, 19; 39, 12) rendered in **Ἐ**: **ἀχάτης**; so it may mean *onyx marble* which the Romans called *alabastrites*. Onyx is but a variety of agate. Delitzsch's conjecture (*Proleg.* 85) that šubû = **שֻׁבִּי** denotes the *diamond*, is improbable.—The meaning of **שִׁשִּׁי** is reasonably certain; the explanation of the three other terms is more or less conjectural.

(7) **אֵל כִּיד הַמֶּלֶךְ** (cf. 2, 18 and 1 K 10, 13) is correctly paraphrased in **Ἐ**: *ut magnificentia regia dignum erat*; cf. *Kings* 186, 45.

(8) For **בִּהַט** see below, *ad v.* 13.

אֵל אֵין אֵינִס (**לִית דִּאֲנִיס** **Ἐ**) does not mean *no one urged* (**Ἐ** *nec erat qui nolentes cogeret ad bibendum*, **سَلَمَ وَجَعِي**, **AV** none did compel) but *no one restricted*; so, correctly, Schultz. Cf. the Ithpeel **אֲחֵאֲנִס** in the Talmudic passages Ned. 27^a; Keth. 16^b, cited in Jastrow's dictionary; also in Dalman's *Wörterbuch* **אֲחֵאֲנִס** is explained to mean *gehindert werden*. The stem **אֲנִס** means *to constrain*; this may mean either *to urge to action* or *to restrain from action*. The stem may be connected with Assy. urāsu, *overseer* (HW 136^b). For the change of *r* and *n* cf. **נָשָׂא**, *to lend* = Assy. rašû; **נָשַׁן** = **נָשַׁן**; cf. **נְבוּכַדְרֶצַּר** (2, 6) = **נְבוּכַדְרֶצַּר** and ZDMG 61, 195. But Heb. **מִיָּנֵן** does not correspond to Assy. magāru; this verb (HW 392) means originally *to fall down*, *to submit* (Ger. *sich unterwerfen*) = **מִיָּנֵן** **ψ** 89, 45.

For the **ἀπαξ λεγόμενον** **עַל יֶסֶד** cf. **עַל קַיִם** in 9, 21, 27 and in the gloss 9, 31.

The distributive repetition **אִישׁ וְאִישׁ** (GK²⁷, § 123, c) is very common in E, just as the parentheses referred to above, in nn. on v. 1; the infinitive absolute instead of the finite verb, discussed below, in n. on **הִקְהָה** (2, 18) and the use of Aramaic words, mentioned below, *ad* 4, 4; 7, 4; 9, 21, 23; cf. also the Aramaic forms and constructions discussed in nn. on 2, 9, 18. For the phrase **אִישׁ וְאִישׁ** cf. **מִדִּינָה וּמִדִּינָה**, 1, 22; 3, 12, 14; 4, 3; 8, 9, 13;—**עַם וְעַם**, 1, 22; 3, 12; 8, 9;—**יּוֹם וְיּוֹם**, 2, 11; 3, 4;—**נַעֲרָה וְנַעֲרָה**, 2, 12;—**עִיר וְעִיר**, 8, 9, 17.—**שָׁנָה וְשָׁנָה**, 9, 21, 27;—cf. especially 9, 28: **מִשְׁפַּחָה וּמִשְׁפַּחָה מִדִּינָה** **בְּכָל דּוֹר וְדוֹר** **וּמִדִּינָה עִיר וְעִיר**.

According to the Talmud (Meg. 12^a; BT 3, 579) every guest received the wine of his native district (*cf.* \mathfrak{T}^2 224, 23; contrast 237, 5) just as at certain modern entertainments the guests are sometimes asked to order their favorite brand and vintage of champagne (אמר רבי אלעזר) (מלמד שכל אחד ואחד השקהו מיין מדינתו).

(9) \mathfrak{M} may be identical with the name of the Elamite deity Mašti; see *Pur.* 10, 29. For \mathfrak{r} = Assy. *m* see n. on סיון (8, 9). *Cf.* also the name ושתני; see n. on v. 6. \mathfrak{T}^2 238, 12 Vashti says: *I am the daughter of Evil-Merodach, grand-daughter of King Nebuchadnezzar of Babylon.* According to Ch (EB 5247) ושתני is a corruption of אשורית, Assur being often used as a synonym for Jerahmeel! *Cf.* Ch's explanations of מדרכי (2, 5) and זרש (5, 10).

\mathfrak{M} בית is haplography for בבית (בבית מלכות \mathfrak{T}). *Cf.* בית המלך, for בבית המלך, 4, 13, and contrast בבית המלכות, 5, 1; בבית המלך, 9, 4; בביתו, 1, 22; see *Kings* 301, 45.

\mathfrak{M} ששתה is pluperfect, as in 2, 1; see *Kings* 247, 16; *cf.* below, והקרב, v. 14; היה, 2, 5; העידה, 2, 10; ידע, 4, 1, &c.

\mathfrak{M} אשר למלך אהשוורוש is a scribal expansion; אהשוורוש is a tertiary addition; *cf.* above, *ad* v. 1.

(10) The names of the seven chamberlains of the king are just as doubtful as the names of the seven councilors (v. 14) and the names of the ten sons of H (9, 7). The name הרבונא is mentioned again in 7, 9 as הרבונה, with final ה instead of נ (*cf.* Ruth 1, 20 &c). The name בנתא seems to be miswritten for בנתא (6, 2) = בנתן (2, 21). *Cf.* the omission of the *n* in \mathfrak{S} Ἀρκεσαῖος = \mathfrak{M} כרשנא and מרס = מרסנא (v. 14). The name of the fellow-conspirator of בנתא in 2, 21; 6, 2; תרש was displaced (*cf.* ZDMG 61, 286, l. 18; Nah. 25, l. 26; BL 62, n. 50) in the present passage by ואבנתא, which is merely a gloss (or variant; *cf.* last n. on v. 4) to בנתא with prefixed ו explicative (*cf.* *Pur.* 15, 31) just as מרסנא seems to be a variant of the preceding מרס (v. 14). But the name תרש is preserved in \mathfrak{S} .

\mathfrak{S}^v gives the following seven names: $\mathfrak{A}\mu\alpha\nu$, $\mathfrak{M}\alpha\lambda\alpha\nu$, $\mathfrak{O}\alpha\rho\rho\alpha$, $\mathfrak{B}\omega\rho\alpha\zeta\eta$, $\mathfrak{Z}\alpha\theta\omega\lambda\theta\alpha$, $\mathfrak{A}\beta\alpha\tau\alpha\zeta\alpha$, $\mathfrak{O}\alpha\rho\alpha\beta\alpha$. The first name, $\mathfrak{A}\mu\alpha\nu$, is a corruption (or adaptation) of \mathfrak{M} מהומן (\mathfrak{T} adds to ממוכן, v. 16: הו המן בר רשיעא (בריה דאגג רשיעא).— $\mathfrak{M}\alpha\lambda\alpha\nu$ = $\mathfrak{B}\alpha\lambda\alpha\nu$ = \mathfrak{M} בוזא.— $\mathfrak{O}\alpha\rho\rho\alpha$ = $\mathfrak{O}\alpha\rho\rho\alpha$ (*cf.* $\theta\acute{\alpha}\rho\rho\eta$ = $\theta\acute{\alpha}\rho\rho\eta$, and the proper names $\mathfrak{O}\alpha\rho\rho\acute{\alpha}\varsigma$ &c) = \mathfrak{M} תרש. In \mathfrak{S}^v the names בנתן ותרש are omitted in 2, 21; 6, 2; but in the apocryphal addition prefixed to the Book (v. 11 = \mathfrak{J} 12, 1) we find $\mathfrak{I}\alpha\beta\alpha\theta\alpha$ καὶ $\mathfrak{O}\alpha\rho\rho\alpha$. \mathfrak{S}^s $\mathfrak{B}\alpha\gamma\alpha\theta\alpha\nu$ καὶ $\mathfrak{O}\alpha\rho\rho\alpha$ in 2, 21 is a subsequent addition. $\mathfrak{I}\alpha\beta\alpha\theta\alpha$ is a transposition of $\mathfrak{B}\alpha\gamma\alpha\theta\alpha$ (\mathfrak{J} *Bagatha*) = \mathfrak{M} בנתא; *cf.* \mathfrak{S} אבנותא (see below) = \mathfrak{M} בנתא, and \mathfrak{S} רהבונא = \mathfrak{M} הרבונא, also \mathfrak{S}^a שפירותא = \mathfrak{S}^a שפירותא for פרשנחתא (\mathfrak{M} פרשנחתא) in 9, 7. \mathfrak{S}^l 1, 11 has for \mathfrak{S}^v $\mathfrak{I}\alpha\beta\alpha\theta\alpha$ καὶ

Θαρρα the names Ασταος (*var.* Ασταγος) καὶ Θεδεντος, Josephus (*Ant.* 11, 6, 4) Βαγαθως καὶ Θεοδεστης (= תרש, with 7 for 7). The *Vetus Latina* has in 2, 21: *Bartageus et Thedestes*. According to W 19 the original name was Θεόδοτος. But even if Θεδεντος and Θεοδέστης were corruptions of Θεόδοτος, this name would be a Greek adaptation like φρουραι for ΦΟΥΡΑΙ = ΦΟΥΡΑΙ; see n. on 9, 23.—Θ^v Αβαταζα seems to be a corruption of אבנתא אבנתא (Αβαταζα = אבנתא = אבנתא = אבנתא) just as אבנתא appears in Θ^a as Ζηβαθαθα (*i. e.* אבנתא = אבנתא = אבנתא) and in Θ^v as Βωραζη (= Βωραζη = Βωραθη; *cf.* Ζωσαρα = זרש = זרש, 5, 10).—Θ^v Ζαθολθα (for Ζαθορθα) = אבנתא אבנתא.—Θ^v Θαραβα (Θ^a Θαβαζ) = אבנתא אבנתא (Θαραβα = Βαραθα = ברש = ברש; *cf.* § below).

אבנתא אבנתא does not appear in Θ^v, but Θ^a has instead of Θ^v Θαραβα (for Θαραβα) = תרש the name Οαρεβωα which is a corruption of אבנתא אבנתא. In 7, 9 Θ^v has for אבנתא אבנתא the name Βονγαθαν which seems to correspond to אבנתא (for אבנתא; see above). Θ^l Αγαθας (*var.* Γαβονθας = Θ^v Βονγαθαν, *cf.* Θ^v Γαβαθα = 3 Bagatha, 12, 1, = אבנתא אבנתא; also ὁ Ἀχραθαῖος = Ἀθαχαῖος = אבנתא אבנתא, 4, 9, and Γαβονζα = Γαζονβα = אבנתא אבנתא, Kings 176, 33) may have been influenced by the Greek names Ἀγαθᾶς, Ἀγαθος, &c. According to Jewish tradition Harbonah was a good man; he is blessed with M and E after the reading of the Megillah at the Feast of Purim. The transposition in § אבנתא אבנתא may represent a similar adaptation; אבנתא אבנתא suggested the verbs אָבַן אָבַן, to have pity and compassion; *cf.* אָבַן אָבַן, compassionate and merciful; אָבַן אָבַן, tender-hearted and benign. For אָבַן אָבַן = אָבַן אָבַן *cf.* AJSL 23, 235, n. 46; also n. on 9, 9. The name אבנתא אבנתא suggested destruction; *cf.* אָבַן אָבַן and אָבַן אָבַן (SG² § 128, B). *Cf.* the remarks on μονχαῖος and βονγαῖος in the nn. on v. 14.

§ reads אבנתא אבנתא, to the eunuchs, instead of אבנתא אבנתא (for אָבַן אָבַן *cf.* the remarks on אבנתא אבנתא = אבנתא אבנתא) adding after אבנתא אבנתא the name תרש which corresponds to the third name in Θ^v, Θαραβα. The names in §, after the prefixed אבנתא אבנתא, are: אבנתא אבנתא אבנתא אבנתא. Apart from the preservation of תרש, which is omitted in אבנתא אבנתא, and the interpretation of אבנתא אבנתא as אבנתא אבנתא, to the eunuchs, the names in § are practically identical with those in אבנתא אבנתא. The differences consist in transpositions and other slight graphic variations (ב for כ &c). For אבנתא אבנתא §^a has אבנתא אבנתא. For the transposition אבנתא אבנתא = אבנתא אבנתא *cf.* Θ^v Ἀρκεσαῖος = אבנתא אבנתא, v. 14; Γαβαθα = Βαγαθα = אבנתא אבנתא; Γαβονθας = Βονγαθαν = אבנתא אבנתא; also Θ^a Αναμ for Αναμ (3, 1).

§ Mauman, Bazatha, Harbona, Bagatha, Abgatha, Zethar, Char-chas follows אבנתא אבנתא; so, too, §.

The derivation of כָּרִישׁ from Assyr. ša reši (ZDMG 53, 116) seems to me impossible; for שׁ = Assyr. ש cf. אֶשְׁתִּיר = Ištar; see *Kings* 270, 26.

(12) Heb. מִאֵן, to refuse (cf. Syr. ܡܢܢܐ, it is not tedious to me, I do not mind, Eth. መሰሰ: mannána, to reject; Arab. ممانعة mumā'ana, deliberation) may be a secondary Piel derived from the interrogative pronoun מִן, what? (cf. Assyr. minū, how? and minū, what?) i.e. a compound of the interrogative pronoun מִי, who? what? and the interrogative particle הֵא: nu (cf. n. on 7, 5). Heb. וַחֲמִאן meant originally she said, What! Cf. AJSL 22, 259 and WdG 1, § 67, d, also וַיִּהָם (Num. 13, 30) from הָם.

וַחֲמִי is scribal expansion; cf. the remarks on הַמִּלְכָּה דָּוִד in nn. on v. 1. \mathfrak{S}^v has Αστιν ἡ βασιλισσα for וַחֲמִי; in v. 11 \mathfrak{S}^v has simply τῇ βασιλισσᾷ for וַחֲמִי הַמִּלְכָּה.

(13) וַחֲמִי דָּבָר means here procedure; cf. v. 17 and דְּבַר בִּירְדִּי (3, 4) also דְּבַר הַצְּמוּת (9, 31) and דְּבַר הַפְּרִים (9, 32).

In וַחֲמִי דָּבָר (א, אוריתא ודינא, \mathfrak{S} ܠܥܒܕܬܐ ܟܝܡܢܐ, \mathfrak{S}^{VL} νόμον καὶ κρίσιν, \mathfrak{A} *leges ac iura majorum*, AV law and judgment, LB *Recht und Händel*) the term וַחֲמִי is not added as an explanation of דָּבָר (S). The meanings of the two terms are entirely different: דָּבָר denotes especially a personal or executive act, while וַחֲמִי denotes a legislative act; דָּבָר is a royal decree (דְּבַר מַלְכוּת, v. 19; cf. כָּתָב 1, 8; 2, 12; 4, 16 and the last paragraph of nn. on 1, 14) or edict, and וַחֲמִי means consuetudinary law including the ecclesiastical (ceremonial, ritual) law; in Arabic the term دین din is therefore used for religion. The term דָּתִים corresponds to the decisions of the Roman emperors, which were called decrees (Lat. *decreta*) and formed part of the imperial constitutions (Lat. *constitutiones principum*). Cf. v. 19: יֵצֵא דְּבַר מַלְכוּת ויפתב בְּדָתִי פֶרֶס וּמִדִּי. Heb. דָּת is a Pers. loanword (cf. *Ezra* 63, 18) and means lit. what is given (Lat. *datum*). Heb. וַחֲמִי, on the other hand, is a Babyl. loanword (KAT³, 650 below) which may ultimately be, not Semitic, but Sumerian (SD 527, 1). Babyl. dinu corresponds to Sumer. di=din, just as qanû, reed is derived from Sum. gi=gin (CV 9). For the vanishing of final consonants in Sumerian see SFG 49; ASKT 136, l. 7; CV 8; and for the preservation of silent final consonants in loanwords cf. *Pur.* 16, 32 (also גִּנְיָ = גִּנְיָ).

(14) For וַחֲמִי הִקְרַב we must point וַחֲמִי הִקְרַב, he caused to come near, i.e. he summoned (cf. Josh. 7, 16; 1 S 10, 20; Jer. 30, 21) or he had summoned (cf. the n. on עֲשֵׂתָהּ, v. 9). S's conjecture הִקְרַב (1 K 5, 7) is not good. \mathfrak{S}^v καὶ προσῆλθεν αὐτῷ (\mathfrak{S}^L προσῆλθον) does not presuppose a different consonantal text; the Hiphil הִקְרַב may be

intransitive; cf. Ex. 14, 10 and *Kings* 174, 27; nor need we read the plural, דקריבין לותיה ט ויקרב (see *Kings* 170, n. *) or וינסח לה.

The names of the seven councilors are just as doubtful as the names of the seven chamberlains in v. 10; שתר might be identical with the first part of the name שתר בוזני, but the initial ש may be a corruption of ז; see *Ezra* 34, 5.—For תרשיש cf. 1 Chr. 7, 10 where this name is followed by אדישר which has been combined with the cuneiform Axšeri given in the cuneiform account of the fourth campaign of Sardanapalus (KB 2, 177, l. 126) as the name of the King of Man (or Van; cf. n. on רשתי, v. 9) between Lake Van and Lake Urumiah; cf. Ninth Annual Report of the Johns Hopkins University (Baltimore, 1884) p. 28. According to TBAI 166 שתר and תרשיש are corruptions of אשתר, while אדישר is a slightly modified form of אשהר!—אש מרס may be a shorter form of the following name מרסנא (cf. n. on וגורי, Nah. 35) just as בגתנא (= בנתן) is a shorter form of the following אבגתנא (v. 10).—The name ממוכן appears also in vv. 16 and 21.

For the seven names of א (3 *Charsena*, *Sethar*, *Admatha*, *Tharsis*, *Mares*, *Marsana*, *Mamuchan*) א has but three, viz. Ἀρκεσαῖος, Σαρσαθαῖος (Ἰ⁴ Σαρεσθεος) and Μαλησεαρ. In vv. 16, 21 א has ὁ Μονχαῖος (Ἰ⁴ Μαλησεαρ); this may be a Greek adaptation, just as φρουραί, *vigils* for פוררים (see nn. on 9, 23) and βουγαῖος, *braggart* for Γωγαῖος = גאגני (see n. on 3, 1). For the article cf. the remarks on ὁ Μαρδοχαῖος = מירכי (2, 5) and GK²⁷, § 125, d. Μονχαῖος, it may be supposed, was regarded as a dialectic by-form of μοιχαλός, *adulterous*; cf. *Æolian* Μοῖσα = Μοῦσα, Μοισαῖος = Μονσαῖος. This councilor may have been called ὁ μονχαῖος, because he advises the King to divorce the Queen; cf. Matt. 5, 32 and the remarks on א רחבונא for א הרבונא in nn. on v. 10. א has βουγαῖος for ὁ μονχαῖος; cf. nn. on הגנא (2, 3) and האגני (3, 1).—Ἰ⁴ Ἀρκεσαῖος corresponds to א כרשנא; cf. the transposition of the ר in א רחבונא = א הרבונא and the omission of the נ in מרסנא = מרס. The form of the name in א may have been influenced by Greek names like Ἀρκεσος, Ἀρκέσας &c; cf. the remarks on Ἰ⁴ Αγαθας (7, 9) in nn. on הרבונא, v. 10.—The third name in א, Μαλησεαρ, evidently corresponds to א מרסנא (מרס) with *l* for *r*, and *r* for *n*; cf. my remarks on Λάρισσα = Rêš-îni (Heb. רסן) in ZDMG 61, 284 and Nah. 45, below.—Consequently the three names in א correspond to כרשנא, מרסנא, and ממוכן in א. א omits שתר אדמתא תרשיש after כרשנא, and מרס before מרסנא. א may have regarded שתר אדמתא

מִרְסָנָא as appositive to כְּרִשְׁנָא (= כְּרִשְׁנָא תְּרִישִׁי = כְּרִשְׁנָא) as undeleted corrigendum (*cf.* גִּבּוֹר גִּבּוֹר, *Nah.* 35) for מִרְסָנָא. For various spellings of the same name *cf.* *Kings* 275, 29. In \mathfrak{G}^L four of the names of the ten sons of H have dropped out. It is possible, however, that the additional names of \mathfrak{M} in the present passage are due to scribal expansion. *Cf.* also \mathfrak{T}^2 (238, 24).

\mathfrak{S} reads בִּרְנָשִׁי וְאַשְׁתִּיר וְאַרְמוֹת רְמוֹס תְּרִישִׁי מִסְרִיָּא מְעוֹכֵן. Here the names בִּרְנָשִׁי and מִרְסָנָא are transposed, בִּרְנָשִׁי appearing after אֲרָמוֹת (= מִרְסָנָא) instead of preceding it. Apart from the transpositions and other slight graphic variations, the names in \mathfrak{S} are again (*cf.* v. 10) practically identical with those in $\mathfrak{M}\mathfrak{T}$. The corruption בִּרְנָשִׁי (for כְּרִשְׁנָא) is obvious; \mathfrak{S}^A has בִּרְשָׁנִי. The prothetic א of מִרְסָנָא is not found in \mathfrak{S}^A ; for אֲרָמוֹת \mathfrak{S}^A has אֲרָמָה; for רְמוֹס: מִרְסָנָא. See also Marquard, *Fundamente*, pp. 68-73, cited EB 1402, n. 2.

(15) The סִוָּה פִּסְוִק at the end of v. 14 must be inserted after כִּדָּה at the beginning of v. 15; כִּדָּה (\mathfrak{T} כְּאֹרִיתָא) belongs to the preceding clause (contrast n. on 2, 6). We must read: מַלְכוּתָא בְּמַלְכוּתָא הָיְתָה רִשְׁוֹנָה בְּמַלְכוּתָא, *who held the first rank in the kingdom according to a (royal) decree (patent).* *Cf.* n. on דָּת וְדִין (v. 13) and כִּי כֵן צִוָּה לוֹ הַמֶּלֶךְ (v. 13, 2). The prefixed כִּדָּה before the question מַה לַּעֲשׂוֹת would be very strange. There is no כִּדָּה before מַה לַּעֲשׂוֹת in 6, 6; nor do $\mathfrak{G}^L\mathfrak{T}$ express it in the present passage. \mathfrak{S} $\text{أَعْلَمَ مِنْهُ أَنَّ لَمَنْ لَمَنْ لَمَنْ}$ is merely a free rendering of מַה לַּעֲשׂוֹת בְּמַלְכוּתָא. Contrast Ed. Meyer, *Geschichte des Alterthums*, 3, 34.

(16) K^{ethiv} מוֹמִיכֵן; Q^{ere} מִיּוֹכֵן, as in vv. 14. 21. \mathfrak{G}^V ὁ μούχαϊος, \mathfrak{G}^L βουγάϊος, \mathfrak{S} مومحان , \mathfrak{T} Mamuchan. \mathfrak{G}^S Μαμουχαῖος is a subsequent correction for μούχαϊος.

(17) \mathfrak{M} דְּבַר means *procedure, behavior, attitude*; *cf.* v. 13. The following הַמֶּלֶךְ is not *genitivus objectivus* (GK²⁷, § 128, h; *cf.* n. on 4, 11). \mathfrak{G}^V τὰ ῥήματα τῆς βασιλείας, καὶ ὡς ἀντίπε τῆ βασιλῆα is a doublet; *cf.* the rendering of רְצִיִּים (3, 13) in \mathfrak{G}^L . For the explicative καὶ see *Pur.* 16, 15.† \mathfrak{T} sermo, \mathfrak{T} מִלְכָּתָא גִּזִּירָה מִלְכָּתָא (*cf.* v. 19: \mathfrak{T} פִּתְגָּם פִּתְגָּם = גִּזִּירָה מִלְכָּתָא = דְּבַר מִלְכָּתָא).

For \mathfrak{M} עַל read אֶל; *cf.* 4, 5: מִדְּרָכִי (for אֶל) and contrast 7, 7: אֶלִּי (for עַלִּי) also 9, 10: אֶל הַיְּהוּדִים (for עַל). See *Nah.* 20, *ad* v. 9.

The suffix in בְּאִמְרֵם does not refer exclusively to the women; both men and women will say: The King commanded Queen Vashti to

Assyr. šapātu (HW 684) = שָׁפַט or axṭā for axṭā (HW 273*, l. 2) do not prove interchange of ת and ט; *cf.* n. on טַפְסָר, *Nah.* 35. In חָטָה = قَتَلَ = קָטַל = חָטָה, חָטָה = טָעָה; טָעָה = חָטָה, &c the ט is due to partial assimilation; see *AJSJL* 23, 248, below.

†See also Moses Schorr, *Altbabyl. Rechtsurkunden* (Vienna, 1907) p. 171, below.

appear before him, and she did not come. But even if באמרים referred exclusively to the women, it would not be necessary to substitute באמרים; see *Kings* 83, 35.

(18) For וּבְדִי (כְּבִיסַת ט) we must read וּבְדִי, *whenever*; cf. v. 22 בלשון for כללשון and 3, 4 (Kethiv באמרים, Q^{re} באמרים) also Nah. 47 (כדי for בדי) and ש ברנשי for כרשנא, v. 14. The ך prefixed to קצה is the *Waw apodosis* (GK²¹, § 143, d) cf. וינידו, 3, 4; ויהיה, 4. 11; וינתן, 5.3. 6; וינתן and ותעש, 5, 6; 7, 2; 9, 12; וימלא, 5. 9; ויסיי, 6, 14; ונהפוך, 9, 1; also the gloss in Eccl. 5, 6: כִּי־בְרֵב הַלְּמֻזֹּת וְהַבְּלִים, *in many a dream there are vanities*. The phrase וּבְדִי בְדִין means: *Whenever there is contempt* (disrespect, disobedience, on the part of the women) *there is wrath* (on the part of the princes). Heb. בְּדִי, *whenever* (Job 39, 25) means lit. *in the sufficiency, abundance, frequency*; for די cf. *Proverbs* 61, 6. The Versions did not understand the phrase: ט ובין ייכול לסוברא כְּבִיסַת הֶוֶךְ דִּין וְהִנֵּה סִי־לֵן, *unde regis justa est indignatio*. B's *sie werden reden, und zwar nach Genüge Verachtung und Zorn* is impossible. AV, *Thus (shall there arise) too much contempt and wrath*. Similarly Wd (following R in K) *und nach Genüge Verachtung und Verdruss (wird es geben)* and S *und es wird dem entsprechend Geringschätzung und Ärger (geben)* but in his nn. S states correctly that the בְּדִין will be on the part of the ladies, and the קצה on the part of their husbands.

(19) For the phrases וַיֵּשֶׁב בְּעֵינֵי אִם עַל הַמֶּלֶךְ טוֹב (cf. 3, 9) and הַמֶּלֶךְ see *Kings* 137, 17.

The omission of הַמֶּלֶכָה after וַשְׁתִּי is intentional; G^v, however, has ἡ βασίλισσα instead of וַשְׁתִּי; S مملكت ملكت. Contrast n. on הַמֶּלֶכָה instead of אֶסְתֵּר in 4, 4.

לְרֵעָתָהּ (لصاحبة) means simply *to another woman*; cf. רַע 1 S 28, 17 (לְדוֹד is gloss) and Neh. 2, 1 (see *Kings* 74, 7).

הַטּוֹבָה בִּימֶנָה does not mean *who is more beautiful than she* (this would be טוֹבָה בִּירָאָה; cf. v. 11; 2, 2. 3. 7) but *who is better than she*, who is superior to her. G^v γυναικὶ κρείττονι αὐτῆς, G^l ἄλλῃ κρείττονι οὐσῇ αὐτῆς, *ἄ altera quae melior est illa*, AV *unto another that is better than she*. The new queen is to be just as beautiful as Vashti, but of a sweeter disposition, not so ill-tempered. The idea of the author was no doubt that Vashti's refusal to obey the King's command was simply due to her bad humor (so, correctly, S, *ad* v. 12) although N (EB 1403) says, It has been well remarked by A. H. Niemeyer that the most respectable character in the Book is Vashti who declines to exhibit her charms before the crowd of revelers. According to T² (224, 27; 237, 30) the King commanded the Queen to appear *naked* (עֲרִישִׁלְחָא) before his guests.

(20) The clause **כִּי רַבָּה הִיא** (omitted in \mathfrak{S}^v ; \mathfrak{S} **כִּי רַבָּה הִיא**) is concessive: *although it is great*, however great it be; cf. *Proverbs* 39, 35; *OLZ* 10, 65, n. 3; *Nah.* 39 (*ad Jer.* 50, 11). \mathfrak{S} renders correctly: *so gross es ist*; but the explanation given in his nn. is not satisfactory (cf. n. on 4, 7).

According to B the phrase **לְמַעַד וְעַד קָטָן** means here, not *noble and mean* (so, correctly, Schultz and \mathfrak{S} ; cf. **הַעֲמִיּוֹת** and **הַשְּׂרִיּוֹת**, v. 16) as in v. 5, but *old and young*. \mathfrak{S}^v ἀπὸ πτωχοῦ ἕως πλουσίου, \mathfrak{S}^l ἀπὸ πτωχῶν ἕως πλουσίων.

(22) Heb. **סֵפֶר** (*i. e.* séfr; see *Nah.* 29, below) is an Assyr. loan-word and means originally *message* = Assyr. šipru; see *Kings* 198, 47. Assyr. šapāru, *to send* is a Šaphel of **פָּר**; see *Nah.* 24, below; cf. n. on **שָׁקַל** (3, 9).

The last clause of c. 1, **וּמִדְבַּר כָּלשׁוֹן עִמּוֹ**, which is omitted in \mathfrak{S}^v , is a late gloss; in Meg. 12^b (BT 3, 581) the phrase **שִׁיר בְּבִיתוֹ** is discussed, but there is no reference to **וּמִדְבַּר כָּלשׁוֹן עִמּוֹ**. The meaning is: he is to talk plainly to her, as we say *to talk plain English* or *United States*, Ger. *mit dem werde ich einmal Deutsch reden*, French *je vais lui parler français* or *je vous le dis en bon français*; cf. my remarks on **אֶרֶב**, JBL 19, 66. The modern Yiddish phrase is *mámme lóshen reden*, *to talk in the mother tongue* (*mámme* = *mamma*, *mother*, and *lóshen* = **לָשׁוֹן**, *tongue*). An Alexandrian Jew in such a case talked to his wife, not in Hebrew, but in the language of his people, *i. e.* in plain Greek, just as a Jewish rabbi in Berlin would talk to his wife in such a case, not in Hebrew, but in German; cf. the last n. on 8, 9. But **τῇ πατρίῳ φωνῇ** (2 Macc. 7, 8. 21. 27) does not mean *in der Landessprache* (so Kamphausen in K) but *in the paternal* (or *ancestral*) *language*, *i. e.* *in Hebrew* (or *Aramaic*). The *language of the country* would be **ἡ ἐπιχώριος φωνή**. Lat. *patrius sermo* is in Greek: **ἡ ἰδία γλῶττα**.

Et hoc per cunctos populos divulgari (AV *that it should be published according to the language of every people*) is a guess. \mathfrak{M} **וּמִדְבַּר כָּלשׁוֹן עִמּוֹ** could not have this meaning, even if we pointed **מִדְבַּר** instead of **מִדְבָּר**. The emendation **כָּל שְׂוָה עִמּוֹ** (proposed by Hitzig and accepted by Rawlinson, Reuss, Orelli, O, B, R, K; but not by Wd and S) is impossible (cf. n. on 5, 11). In the first place, we should expect **כָּל שְׂוָה לוֹ** (cf. 3, 8; 5, 12) and even if we read **וּמִדְבַּר כָּל שְׂוָה לוֹ**, it could mean only *and talk what is proper for him*, implying a restriction; **כָּהֵן מֵבִיא** means *it is meet and right*. *To talk as he pleases* would be **וּמִדְבַּר כְּרִצּוֹנוֹ** (cf. 1, 8; 9, 5) or **כְּאִנּוֹת** or **נַפְשׁוֹ** or **כִּהְפֵּץ לְבוֹ**. For **כָּלשׁוֹן** read **בָּלְשׁוֹן**; cf. **כְּרִי** for **בְּרִי**, v. 18. \mathfrak{S} **לְמַדְהִי מִמְלָלָא** follows \mathfrak{M} . \mathfrak{T} interprets: **לְשׁוֹן עַמִּיהָ**; \mathfrak{T}^2 **לְשׁוֹן גְּבִרָא וּמְמַלְלָא עַמִּיהָ**.

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(1) **אז** **זכר את ושת** *he remembered Vashti* means *he could not forget her*; he thought of her with affection and was inclined to reinstate her. The insertion of the negative in **ש** **οὐκ ἔτι ἐμνήσθη** is just as gratuitous as in Eccl. 11, 9 or in **ש** **עמך עמך** at the end of c. 2; cf. the remarks on **עד לא ידע משכך עד** in *Nah.* 26.

(3) **אז** **את כל נערה** is correct; contrast S and GK²⁷, § 117, d; cf. the three Pharisaic glosses in Eccl. 3, 15: **והאלהים יבקש אתנורה**; 7, 7: **גם אתהעלם נתן בלבם**; 3, 11: **ויראבר אחילב מתנה**; see *Nah.* 32. For **את** cf. *Proverbs* 51, 17. According to B. Luther (in IN 79, 119) **את בת לוי** (Ex. 2, 1) means, not *a daughter of Levi*, a Levitess, but *the daughter of Levi*, so that Moses would be a grandson of Jacob.

For **הגנ** (in the scribal expansion derived from v. 8)* read **הגני**, as in v. 8. **י** *Egeus*, **ש** **הג**; **ש** *Γαυ*, as though the initial **ה** were the article, while **ש** substitutes in the present gloss: *Γωγαίος*, and in the original passage (v. 8): *βουγαίος*. For these two names in **ש** see below, ad 3, 1; cf. the remarks on *βουγαίος* = *μουνχαίος* in nn. on 1, 14.

(5) For the introductory clause cf. the beginning of the Book of Job. **אז היה** is pluperfect; cf. n. on **עשתה** (1, 9). We must translate: *Now there had been* (for a long time) *a Jewish man in the Acropolis of Susa*.

The name **מרדכי** is derived from the name of the chief god of Babylon, Marduk (*Pur.* 10, 26) = **מרדך** instead of **מרדך** (with **ד**; cf. **סרדון**). Cf. the remarks on the transposition of vowels in nn. on **אחשורוש** (1, 1). The form **מרדכי**, given in Baer's **אז**, is better than the usual punctuation **מרדכי** (**ש** **ענדנע**) but the original pronunciation must have been **מרדכי** (**ש** **מרדوخאי**) = *Μαρδοχαίος*, *Ἰ* *Mardochæus*; see *Ezra* 58, 41. **ט** combines the name with **במירא דביא**, *pure myrrh*. **ש**, as a rule, prefixes the article, *ὁ* *Μαρδοχαίος*; cf. *ὁ* *Μουνχαίος* = **מרדון** (1, 14) and *ὁ* *Ἀχραβαίος* = **התך** (4, 9) also *ὁ* *Ἀμυ* in **ש** (5, 9) where **ש** omits the article, and *ὁ* *Γαζ* = **גהזי** (see *Kings* 192, 23). The Herodotean prototype of M is Otanes; the Maccabean prototype is Jonathan (see *Pur.* 8, 22; 6, 36) but the name M is Babylonian. The author of E would not have given his Jewish hero and heroine (for E = *Ištar* see above, p. 101) names connected with heathen deities, unless M (*ὁ* *Μαρδοχαίος*) and E had been the familiar names of some favorite characters in the popular festal legends and dramatic plays (*Pur.* 38, 31) for the

* Cf. the scribal expansions (derived from 3, 13) at the end of 8, 11 and 8, 3 (derived from 9, 23) also the glosses at the end of 9, 2 and 3 (derived from the end of c. 8) and the two scribal expansions (derived from 9, 22 and 10) in 9, 16. See further nn. on **דברי הימים** and **שמרי הסה** (6, 2) and second n. on 6, 8.

(Babyl. and) Persian New Year's festival (*Pur.* 11, 31). According to Ch (EB 3198) M derived his name, not from Marduk (so, too, C 50, below) but from Jerahmeel: Abihail is most probably a popular corruption of Jerahmeel, Kish = Cushi, and the true name of M may have been Carmeli; cf. the Jerahmeelitish explanations of the names Vashti (1, 9) and Shethar, Tarshish (1, 14) and contrast IN 400, 1.

(6) מִיָּמֵי אִשֶּׁר יְמִינִי אִשֶּׁר refers to מִרְדֳּכָי; the כֹּהֵן פֶּסֶח should be after קִישׁ; contrast last n. on 1, 14. The genealogy, בֶּן יֶאֱיִר בֶּן קִישׁ שְׁמֵעִי בֶּן קִישׁ, is parenthetical. Jair (about 600 B.C.) is M's father; Shimei (about 1000 B.C.) and Saul's father, Kish (about 1050) are two of his famous ancestors; cf. the complete genealogies of M in ט 7, 6; ט² 2, 5. C 52 deems it impossible that Kish in the present passage represents the father of Saul. ט inserts between Shimei and Kish the name of Shimei's father, Gera. Shimei is named, because he considered himself at least as good as David; just as M, the descendant of the first king of Israel, considered himself at least as good as the barbarian H (see *ad* 3, 4). M is introduced as a descendant of Saul, not as a son of David, because under the reign of the Maccabean princes descendants of David were not *personæ gratae* (see *Pur.* 23, 31). For יֶאֱיִר = בִּיאִיר, the Heb. form of the Jewish name *Meier, Meyer, &c.*, see BA 1, 170, below.

For נְבוּכַדְנֶצַּר we had better read נְבוּכַדְנֶצַּר = Γ Ναβουχοδονοσορ = Babyl. Nabû-kudurri-uṣur. For the correct pronunciation of mispointed cuneiform names see *Kings* 270, 16. The best form is the K^{ethiv} in Jer. 49, 28: נְבוּכַדְרֶצַּר. The *o* of the final syllable seems to be preserved also in נְבוּכַדְנֶצַּר (*Ezr.* 2, 1) unless the ך is merely due to dittography of the ך; cf. the remarks on אֶהְשִׁירֹשׁ (1, 1) for אֶהְשִׁירֹשׁ. The א (which was assimilated to the preceding consonant; cf. הֶטֶא = xiṭṭ = xiṭ', SFG 11, below; VG 127, δ) is found also in the spelling נְבוּכַדְנֶצַּר; the ך instead of נ (cf. nn. on אֶסֶן, 1, 8, = Assy. urāsu) in נְבוּכַדְרֶצַּר. The *n* instead of *r* is due to dissimilation (contrast Aram. חֲרִין for תִּנִּין). We have no right to restore throughout נְבוּכַדְרֶצַּר (with ך and א) just as it would be pedantic to substitute in the text of an English author *sycomore* for *sycamore*, or *Nazirite* for *Nazarite*. The omission of the א and the substitution of נ for ך no doubt represent the actual pronunciation. The נ is certainly not due to graphic corruption, while the alleged preservation of the *o* in the final syllable צֶר (*Ezra* 26, 51) may be due to dittography of the ך.

(7) מִן הָרֶסֶה, *Myrtle* (cf. Μυρρίνη, Μυρράς, &c) corresponds to the Babyl. xadaššatu, *bride*; for ה = ח and ס = cuneiform ש see *Pur.* 39, 20.* This name is not given in ᑭ^{VL}; 3 *Edissa*; 5 הַיֵּשׁ. The

* According to TBAI 166. n. 3, הָרֶסֶה is doubtless derived from [א]שָׁהר. Cf. Ch's explanation of וְשָׁתִי (1, 9).

stems of Assy. xadaššatu (with خ) and Syr. ܕܚܬܐܢܐ (ܕܚܬܐܢܐ, SG², § 26, B, with ح) are not identical; but Aram. ܕܚܬܐܢܐ , myrtle may be a contraction of xadaššatu (see *Pur.* 39, 23) and ܕܚܬܐܢܐ may be connected also with ܕܚܬܐܢܐ (= ܕܚܬܐܢܐ , *Nova*) i.e. the name of the place where Nicanor, the prototype of H (*Nah.* 26, 1; 30, 4) was defeated on the 13th of Adar, 161 B.C. (*Pur.* 9, 26). *Alasa*, the name of the place where Judas Maccabæus was slain, may be an intentional alteration of *Adasa*; see *Pur.* 38, 39.

בַּת הָדָר , the daughter of his uncle (the brother of his father) means, of course, his *cousin* (cf. the extract from Maqrizî in L, *Purim*, p. 13) not his *niece*. Wd (169, below) calls E *M's cousin*, but in the introduction to c. 2 he refers to her as *M's niece*; so, too, p. 181, l. 10; on p. 186 (*bis*) he calls M *E's uncle*. The same mistake is made by N (EB 1400-7) and S (149, l. 8 from the bottom). Cf. also W 17, 18; C 49, 10; 57, 17; 78, 15. In C 53, 8 E's father, Abihail, is said to be a cousin of M. B (400) has correctly *cousin*, not *niece*. Θ^v inserts between θυγάτηρ and $\text{ἀδελφοῦ πατρὸς αὐτοῦ}$ the name Ἀμεινάδαβ ; see nn. on v. 15.

יֵשֶׁת הָאָר refers to the *figure*; טובת מראה, to the *face*; תאר cannot be derived from ראה, it is a secondary modification of תור, turn in the sense of *form, shape*; cf. n. on המוקר (Cant. 7, 2) AJSL 18, 217. The *a* in תאר is on a par with the Pathah furtive. Cf. also *Kings* 167, 37.

Instead of לבת לו מרדכי (לקחה לו מרדכי) Θ^v ($\text{ἐπαίδευσεν αὐτὴν ἑαυτῶν}$) εἰς γυναικα seems to have read לבית. According to Rabbi Meir (Meg. 13^a, quoted C 62, below; J 46, below) we should read לבית instead of לבת; cf. BT 3, 584 (תנא משום רבי מאיר אל תקרי לבת אלא לבית). The word בית, house is used in the Talmud for wife. The original form of בית, house was ba't, see AJSL 22, 258, below; for bat=bint, daughter see *Pur.* 50, 25. I , correctly, *Mardocheus sibi eam adoptavit in filiam*; S ܠܒܬܐܢܐ , T^2 ܠܒܬܐܢܐ .

(9) וַיַּהֲרֵץ (וַיַּהֲרֵץ ; cf. تَوَحَّى tauähḥā) does not mean *he hastened* (I *accelerare*, S ܬܘܚܝܐ) but *he took a special interest*; cf. French *s'empresser* (*S*, *betrieb eifrig*). The cosmetic treatment could not be *hastened*; a period of twelve months was prescribed by a royal decree (v. 12) and E had to await her turn (v. 15). Nor did Hegai *hasten* to send E her meals; she was not starving. But he took a special interest in E and gave special orders concerning her cosmetic treatment and her meals; cosmetic treatment without proper diet does not help very much. Hegai also devoted special attention to the selection of E's seven maids. His experienced eye saw that E was likely to become queen (contrast C 58, 12).

For the position after the object of the infinitive לָתֵת (which is more Aram. than Heb.) see K's *Aram. Gr.* §§ 75, 84; GK², § 142, f, n. 2. Cf. Dan. 2, 46: וּבִנְחָה וְיִהְיֶה אִמְרֵי לִנְסַכָּה לָהּ; — 2, 10: לֹא אִתִּי אִנִּשׁ עַל יִבְשָׁתָא דִּי מִלַּת מַלְכָּא יֻבַּל לְהַחְרִיָּה; — 6, 24: לָתֵת לָהּ מִבֵּית הַמֶּלֶךְ. The clause וְלִדְנִיָּאל אִמְרֵי לְהִנָּסְקָה בֵּין גִּבְאָה, which appears in אַחֲרֵי הַנְּעִירֹת הָרְאִיֹת, is more appropriate after מְנוּחֶיהָ; אַחֲרֵי מִבֵּית הַמֶּלֶךְ is probably a misplaced correction of לָתֵת לָהּ 1°; cf. *Pur.* 47, 41.

(10) אַחֲרֵי הַגִּידָהּ is pluperfect; cf. n. on עֲשֵׂתָהּ (1, 9). The objection raised by several commentators, that the Persian officers could not fail to discover E's Jewish extraction, is not valid. The officials in charge of a royal harem pay very little attention to the race and faith of an odalisque; any girl יִפֶּת הָאֶרֶץ וְטוֹבָה מִרָאָהּ is eligible.* E was not asked any questions; but, at the advice of M, she did not talk of her Jewish extraction, because this might have spoiled her chances of becoming Queen. *ἢ quae noluit indicare ei populum et patriam suam* is misleading. See also nn. on 3, 4.

(11) אַחֲרֵי הַצֵּר means *opposite* (or *in front of*) the forecourt, שָׁרְיָא בְּבֵית נְשִׂיאָא, ט, מִפְּנֵי זֶה נִלָּק. M did not enter the forecourt of the harem: cf. 4, 2, 6. Wd raises the question how it was possible that a man could talk to a girl from the royal harem, and how her Jewish extraction could be kept secret under those circumstances. Similarly N (EB 1401) says that M was able to communicate freely with his niece (contrast n. on בֵּית הָדָר, v. 7) in the harem. S states: *über die Schwierigkeit, wie M* (S, throughout, Mordechai, as though it were *בִּירְדֵּי*! cf. n. on 4, 7) *ohne Eunuch† zu sein im Frauenvorhofe sich blicken lassen durfte und E dort sprechen konnte, geht der spät-jüd. Erzähler leicht hinweg.* The narrator, it may be supposed, knew more about Oriental manners and customs than did S; the author did not overlook this difficulty, but S overlooked אַחֲרֵי. M did not talk to E; in c. 4 E sends Hatach to M, and M sends his answers through this eunuch. If M walked in the place before the forecourt of the royal harem, he could easily get some news concerning the inmates of the harem from the eunuchs. By some diplomatic questions he could even obtain some special information concerning E without revealing the fact that she was his cousin and foster-daughter. He could simply ask, How is that beautiful girl in whom Hegai takes so great an interest? See also n. on 6, 10.

* Cf. e.g. F. Marion Crawford's love story of Old Constantinople: *Arethusa, a Princess in Slavery*, and n. 42 to my lecture on *Ecclesiastes* in the *Oriental Studies* (Boston, 1894). See also C 63, 3.

† M may have been an eunuch just as Nehemiah; see *Ezra* 67, 10 and *Pur.* 52, 15, also BL 118, l. 9. Cf. the conclusion of n. on 4, 8.

the connection between **לְבוֹא אֶל הַמֶּלֶךְ** and **בַּהֲגִיעַ הָרָא אֶסְתֵּר**. If the author had intended to give the name of E's father, he would have mentioned it in v. 7. **ט**^v calls E again (*cf.* nn. on 7) **θυγάτηρ Αμεινδαβ** ἀδελφοῦ πατρὸς Μαρδοχαίου. **Αμεινδαβ** = **עֲמִינדָב**; *cf.* Cant. 6, 12 where **ט**^v has **ἔθετό με ἄρματα Αμεινδαβ** for **שְׂמִינִי מִרְכָּבוֹת עַמִּינָדָב**. For **שְׂמִינִי** we must read **שְׂמִינִי**, *ye have placed me*; **עַמִּינָדָב** means *kinsmen of a noble man*; see *AJSL* 18, 214; *BL* 26, †. Both **אֲבִיהֶיךָ** and **Αμεινδαβ** = **עַמִּינָדָב** are fictitious names emphasizing the fact that E's father was a distinguished man, an **ابن الاكابر**; *cf.* the names **מְהִלֵּן** and **בְּלִיָּן** in the Book of Ruth.

The fact that E did not ask for anything, but took only what Hegai suggested, does not show her wisdom and her modesty (B) but her superior beauty. S thinks this incident illustrates E's modesty; he adds, however, *zugleich machte ihre Schönheit allen weiteren Schmuck überflüssig* (similarly Wd).

ט **סֵרִיס הַמֶּלֶךְ** seems to be scribal expansion, derived from v. 14.

For **נִשְׂחָתָה** see *Kings* 119, 24; *cf.* *VG* 49, β.

(16) For **טֵבֶת** (Babyl. **ṭebētu**, stem **טבע**)* see my *Assyr. E-vowel* (Baltimore, 1887) p. 11; *cf.* *ZDMG* 61, 284, below. For the *tenth* month, *Tebeth*, **ט**^v has the *twelfth* month, *Adar*. In **ט**^s **δωδεκάτω** has subsequently been corrected to **δεκάτω**, and **Αδαρ** to **Τηβηθ**. **ס** substitutes **טבע** for **טֵבֶת** (**ט** = **טבע** = January, **י** = **טבע** = December) just as **ס** uses **סיון** for **סיון** (8, 9).

For **ט** **שֶׁבַע יָמִים לְנִלְכוֹתָהּ** **ס** has **שֶׁבַע יָמִים לְנִלְכוֹתָהּ**.

(18) For the scribal expansion **אֶת נִשְׂחָתָה אֶסְתֵּר** **ס** reads **חֲסִי** **חֲסִי**.

ט **חֲסִי**, **τ** **ἄφεσις** (**τ**^v **ἀφέσις**) means neither *rest* (**ס** **נִשְׁכָּח**, **τ** *requies*) nor *a day of rest, holiday* (B, S) nor *exemption from military service* (*cf.* **בְּשִׁלְחָתָהּ**, *discharge from the ranks, furlough*, *Eccl.* 8, 8, and *Her.* 3, 67) nor *remission of taxes* (**ט** **כִּרְגָא**; so W 16, below; *cf.* 24 and C 73, 6) but *release of prisoners* (*Matt.* 27, 15). Demetrius I (162–150 B.C.) promised to release all Jewish captives in his kingdom (1 M 10, 33). If **τ** **ἄφεσις** meant *remission of taxes*, it would be an Alexandrian adaptation, just as **τ** **ἐθρονίσθη** (1, 2). Remission of taxes at festive occasions was customary under the reign of the Ptolemies, but not in the Persian empire or in the Seleucidan kingdom. The promises of Demetrius I (1 M 10, 25–45) were extravagant, and Jonathan and his people gave no credit unto them. **Ανεσις* (φόρων) would be more appropriate than *ἄφεσις*. Oriental kings are, as a rule, loath to relinquish any

Cf.* **ṭebētu, *signet* = Heb. **טבעת**; see e.g. Moses Schorr, *Altbabyl. Rechtsurkunden* (Vienna, 1907) p. 117.

taxes; nor would an Oriental monarch ever give 10,000 talents to his grand vizier (see *ad* 3, 11). Release of prisoners, even a general pardon, or amnesty, is less costly.* **א** **הַנְּהִיָּה** is inf. abs. instead of the finite verb (GK²⁷, § 113, z) as in 2, 3; 6, 9; **וַנְּחַן**; 3, 13; **נִשְׁלַח**; 8, 8; **וַנְּחַתּוּם**; 9, 1; **וַנְּהַפֹּךְ**; 9, 16; **וַנְּמַלךְ וְנַח וְהַרְוֵג**; 9, 18; **וְנַח** and **וַעֲשֶׂה**; cf. *Nah.* 25, below; 27, below, and contrast n. on **וַאֲבַד** (9, 6). The infinitives **הַנְּהִיָּה**, **הַצִּלָּה** (4, 14) and **בִּקְשָׁה** (5, 3; 7, 3) are Aramaic rather than Hebrew. Cf. however Arab. **إِرَادَة** *irāda*, **إِقَامَة** *iqāma*, &c.

Instead of the singular **מִשְׁאַת** (Wd, S: *Getreidespende*; cf. Jer. 40, 5) we must point **מִשְׁאַת**, *portions* (cf. **מִנּוֹת**, 9, 19, 22) *i.e.* dishes from the royal table or *messes* (see *Pur.* 47, 11). The nouns **מִשְׁאַת**, **מִשְׁאוֹת**, **מִשְׁאַה** have often been mispointed in **א**; see *Nah.* 42. **א** *ac dona largitus est juxta magnificentiam principalem*; **א** **מִשְׁאַת** **מִנּוֹת**. B says, **מִשְׁאַת** means according to Am. 5, 11; Jer. 40, 5 *gift of grain or food*. The rendering *gift of food* (**ἡ τῶν σίτων θεραπείά**, Xen. *Cyrop.* 8, 2, 7; cf. *ibid.* 3 and *Anab.* 1, 9, 25) is correct, but not *gift of grain* (**σιτοδοσία**). In Jer. 40, 5 **מִשְׁאַת** is preceded by the gloss **אֲדָה**, *portion, ration*.

A glossator who misunderstood **מִשְׁאַת** to mean *tribute* (cf. 2 Chr. 24, 6, 9)† added the gloss which we find in **א** at the beginning of c. 10, where it is connected neither with what precedes nor with what follows, just as we find at the end of the Book of Canticles two disconnected misplaced glosses, *viz.* 12, 13 (belonging to 2, 14) and 12, 14 (which belongs to 2, 17). See remarks on misplaced incorrect glosses in ZDMG 61, 297, l. 20; *Nah.* 43 (vv. 11, 6) and 41; also 30 (v. 4) and 25 (v. 11). Cf. nn. on 3, 7; 9, 16.

According to AoF 3, 26 the King levied the tax after he had repealed the decree to exterminate the Jews, because he wanted the money which H had promised to pay for the privilege of exterminating the Jews. AoF 3, 27 the statement **וְהִנְחָה לַמְּדִינֹת עֲשֶׂה וִיתֵן מִשְׁאַת כִּיד הַמֶּלֶךְ** is said to be meaningless; it is suggested that we should read instead of **לַמְּדִינֹת** the singular **לַמְּדִינָה**, referring to the capital, *i.e.* Seleucia; **מִשְׁאַת** (or **מִשְׂאָ**) is supposed to be merely a variant of **מִס**, meaning *impost*; v. 18 is taken to be the introduction to 10, 1, which should therefore be transferred to c. 10, the elevation of E to the queenship being the final climax.—This is all gratuitous.

*Even in 1 M 10, 34; 13, 34 **ἀφεσις** does not mean *remission of taxes* (**ἀτίλεια**). Cf. 13, 39: **ἀφίεμεν δὲ ὑμῖν ἀγροήματα καὶ τὰ ἀμαρτήματα ἕως τῆς σήμερον ἡμέρας** and 10, 33 where **ἀφίημι** is used of the release of prisoners; cf. however vv. 29-31.

†The terms **מִשְׁאַת**, **מִנּוֹת**, **מִדָּה** = Assy. *mandattu* (for *mandantu*, from *andanu*, to give = **נָתַן**, SFG 43, 2) are euphemisms; cf. AJSL 23, 231, n. 27; *Pur.* 47, 31.

(19) VV. 19 f. is not an *ἐπάνοδος* or *retrogressio*, as Grotius says, but a gloss added by some one who deemed it necessary to explain the clause **וּבַהֲקֵבֶץ בְּחֻלּוֹת שְׁנִית**. \mathfrak{S}^v omits **וּרְיָאן מְשַׁח כִּיד הַמֶּלֶךְ**; also the final clause of the preceding verse, **וּרְיָאן מְשַׁח כִּיד הַמֶּלֶךְ**; for **וּרְיָאן מְשַׁח כִּיד הַמֶּלֶךְ** \mathfrak{S}^v has $\delta\epsilon$ *Μαρδοχαῖος ἐθεράπευεν ἐν τῇ αὐλῇ*, which means, according to W 18, below, *he had a high position at the royal court* (cf. 11, 3; 12, 5) but *θεραπεύειν* may mean also *to pay a visit* (cf. *θεραπεύειν τὰς θύρας τινός*) &c. It is not necessary to suppose that M had an official position at the royal court (cf. C 75, 8; contrast 135, below). He may have been a **שֶׁלֶחָנִי** or *τραπέζίτης*, i. e. he may have had a money-changer's table at the King's Gate, i. e. apparently (according to 4, 2. 6) the gateway* leading from the City to the Acropolis; cf. last n. on c. 3. The *King's Gate* of Susa, it may be supposed, corresponded in some respects to the *Propylæa* of Athens. But according to \mathfrak{T}^2 (259, 27) the gate was between the royal palace and the harem (**חֲרֵעָא דַּעֲלִין מִבֵּית נְשִׂיא וְעַד בֵּית מַלְכָּא**). The translation of **וְעִשָּׂה כֵּן לְמִרְדֳּכָי הַיְּהוּדִי הַיּוֹשֵׁב בְּשַׁעַר הַמֶּלֶךְ** (6, 10) in \mathfrak{S}^L *καὶ ποίησον Μαρδοχαῖος τῷ Ἰουδαίῳ τῷ καθημένῳ ἐν τῷ πυλῶνι* is more correct than the rendering in \mathfrak{S}^v *οὕτως ποίησον τῷ Μ. τῷ Ἰ. τῷ θεραπεύοντι ἐν τῇ αὐλῇ*.

\mathfrak{M} **שְׁנִית** is a tertiary gloss; cf. nn. on **שְׁנִי**, v. 14, and 3, 7.

(20) This verse contains two tertiary glosses to **וְהָאִמֶּר אַחֲרָי** **מִרְדֳּכָי** at the end of v. 22 (cf. n. on 3, 7).

(21) \mathfrak{M} **מְשַׁמְרֵי הַסֵּךְ** (\mathfrak{S}^v *οἱ ἀρχισωματοφύλακες*, \mathfrak{J} *janitores*, \mathfrak{S} **מְשַׁמְרֵי הַסֵּךְ**) seems to be misplaced; it should be inserted in v. 22 (see below). According to 1, 10 (where **תְּרֵשׁ** has been displaced by the gloss **וְאִבְגִּתָּא**) Bigthan and Teresh were not **מְשַׁמְרֵי הַסֵּךְ**, but belonged to the **שְׁבַעַת הַסְּרִיסִים הַמְּשַׁרְתִּים אֶת פְּנֵי הַמֶּלֶךְ**. There is a difference between chamberlains and members of the body-guard.

Heb. **סֵכָה** is a loanword = Babyl. *sippu*; for **סֵכָה** instead of *sippu* cf. the remarks on **בַּת**, *daughter* = *bint* in nn. on v. 7.

According to AoF 3, 5 the discovery of the conspiracy is out of place in this connection; it should have been given in the beginning, as in \mathfrak{S} . This theory, however, is gratuitous. Cf. the last but one paragraph of nn. on **אֶחָשְׁדָּרְשׁ** (1, 1).

(22) \mathfrak{M} **וַיִּפְדֵּי לְאַחֲרֵי הַמַּלְכָּה וְהָאִמֶּר אַחֲרָי מִלִּמְלֶכֶת בְּשֵׁם מִרְדֳּכָי** cannot be the original reading, although the Ancient Versions have practically the same text: \mathfrak{S}^v *καὶ ἐδηλώθη Μαρδοχαῖος ὁ λόγος, καὶ ἐσήμανεν Εὐσθηρ, καὶ αὐτὴ ἐνεφάνισεν τῷ βασιλεῖ τὰ τῆς ἐπιβουλῆς*. If we substitute for \mathfrak{M} **וַיִּפְדֵּי לְאַחֲרֵי הַמַּלְכָּה וְהָאִמֶּר אַחֲרָי מִלִּמְלֶכֶת בְּשֵׁם מִרְדֳּכָי** the name **לְחֻמָּן**, everything becomes perfectly natural and consistent; see *Pur.*

* Cf. the cut on p. 178 of the translation of Ezekiel in SBOT.

37, 20. We may add to להבין the statement בן המדת הנאני from 3, 1 (see below) and בשמרי הסך (see *Pur.* 38, 5). How the received text originated I cannot tell. We have a similar confusion of names* in 7, 9 where $\text{Bov}\gamma\alpha\theta\alpha\nu$ (= בנתן ; $\text{Bov}\zeta\alpha\theta\alpha\nu$ = בזתן) instead of הרבונה, and we find a similar transposition in 1 K 10, 1 where the clause לשם יהודה belongs to v. 25 of c. 9; see *Kings* 114, 36; cf. also the remarks on misplaced glosses in *Nah.* cited above, in nn. on v. 18 and the remarks on transpositions, *Nah.* 37.

(23) ויתלו means *they were impaled* (see *Pur.* 6, 22) or *crucified* (B) not *they were hanged* (Reuss, Wd, S). Cf. Herod. 3, 159; also Josh. 8, 29; 10, 26. The King says in 7, 9: תלהו עלי, i. e. *impale him upon it*. Nor does הוקע mean *to hang* (see *Numbers* 59, 51). והוא יתלו . It is true that והוא יתלו means, as a rule, *to be crucified*† (especially in the NT; והוא יתלו = והוא יתלו) but Assyr. *zuqqupu* means *to impale*; cf. KAT², 378. 616. Gibbeting of the offender, or part of the offender, after death is in Assyrian *ina gašiši alālu*, *to tie to a stake* (AJSL 1, 230; HW 70^b. 207^b. 261^a, below). Greek *σταυρός* means not only *cross*, but denotes also the upright *stake* to which the delinquent was bound, when no tree was at hand, or on which he was impaled (see *Pur.* 6, 23).

In the clause ויכתב בספר דברי הימים לפני המלך והוא יתלו והוא יתלו inserts the negative: והוא יתלו ; cf. n. on v. 1. The negative is, of course, impossible (cf. 6, 2) but והוא יתלו shows that the translator realized the difficulties in the received text.

והוא יתלו does not mean *in the presence of the King*, but *to be presented* (or *submitted*) *to the King*; *at the disposal of the King* (cf. Gen. 24, 51) or *for the King*, so that they might be נקראים לפני המלך (6, 1). The King had given orders to record all important events so that he might have an accurate account of all that had happened whenever he called for it. If extracts from newspapers are collected לפני המלך, the King does not superintend the clipping; nor does he read all the clippings. Similarly we find in the gloss 3, 7: הפיל המן לפני המן פור, i. e. *the lot was cast for H*; he had given orders that the lot be cast so that he might learn the result, but it is not necessary to suppose that H was present while the lot was cast; contrast *Pur.* 15, 5. Cf. also BL 117, below, and Mal. 3, 16; Is. 65, 6.

* Cf. also the confusion of names discussed in AJSL 23, 227, l. 6 and the confusion between H and M (see *Pur.* 3, 26) in S, referred to in n. on 7, 8. See also *Daniel* 29, 15; ZDMG 61, 294, l. 12; and Weissbach's article *Euphrates* in Pauly-Wissowa's encyclopedia, § 4 (according to Hesychius the Jews called the Euphrates Εὐφρατης).

† Cf. also L, *Purim*, p. 9, below (صلب).

We must add at the end of c. 2 the statement **והמלך לא ידע כי מרדכי הגיד להמך את הדבר** (cf. 3, 4; 4, 4; GK²⁷, § 117, f). Nor need we substitute **מצא את הקשר** (2 K 17, 4).

ג

(1) For the omission of **בן המדתא האגני** after **המך** in the present passage see *ad* 2, 22. \mathfrak{S}^v has simply Amav for **המך בן המדתא האגני** in v. 10; so, too, \mathfrak{S}^l . H represents the name of the principal deity of the Elamites (contrast n. on **מרדכי**, 2, 5) Humba , Humman , Amman , &c (see *Pur.* 10, 24). The double *m* of this ancient Elamite (or Susian) name is preserved in certain MSS of \mathfrak{S}^l (Amman). Also the name of H's father (**המדתא**, \mathfrak{S} Amádaθos , \mathfrak{I} Amadathus) is not Persian, but connected with the name of the chief deity of the Elamites. The initial **ה** of **המדתא** is certainly not the article (LB *Medatha*) cf. \mathfrak{S}^v $\Gamma\alpha\iota$ for **הג** (see *ad* 2, 3). The *u*-vowel of Humman appears in Strabo's $\text{Ὀμμανὸς καὶ Ἀνάδατος}$ (*Pur.* 26, 10). Rawlinson combined H with Ὀμάνης . \mathfrak{S}^A Amav in Tob. 14, 10 is a subsequent corruption or adaptation (*Pur.* 51, 5). \mathfrak{S}^v has there Αδαμ , \mathfrak{S}^s Nadaβ . *Nadab* is given also in the *Vetus Latina*, while the Syriac Version has '*Akab*'; cf. EB 5112 and the various readings in Tob. 11, 18.

H is neither Persian nor Hebrew (*Pur.* 12, 16). In the apocryphal letter of the King (16, 10) $\text{Amav Ἀμαδάθου Μακηδών}$ (\mathfrak{S}^l δ βονγάιος) is called $\text{ἀλλότριος τοῦ τῶν Περσῶν αἵματος}$ (\mathfrak{S}^l φρονήματος) and in M's prayer (13, 12) H is called ὑπερήφανος (cf. AJSL 23, 235, l. 6) but in the corresponding verse of \mathfrak{S}^l (5, 15 in L's edition) ἀπερίτμητος . He may have been an officer of the (colored) Susian body-guard of the Persian kings (*Pur.* 38, 5).

האגני (§ $\text{L}^{\circ\circ\circ}$, \mathfrak{I} *de stirpe or de progenie Agag*, \mathfrak{T} **מזרעית אגג**; cf. below) is a subsequent adaptation of the original **הגאני**, the *Gagean* or *northern barbarian*; see *Ezekiel* 99, 32. Cf. the remarks on δ Μονχαῖος **ממוכן** (1, 14). In Num. 24, 7 (a Messianic passage added during the Greek period) all the Greek Versions have $\Gamma\omega\gamma$ = **גאג** instead of **אגג**. In \mathfrak{S}^v the correct rendering of **גאג**, $\Gamma\omega\gamma\alphaῖος$, which we find in some MSS (*Pur.* 42, 14) of \mathfrak{S}^l has been replaced by βονγάιος , which is not a *gentilicium* (Βονγάιος) but the Homeric term of reproach βονγάιος braggart , lit. *boasting like a bull*; see *Pur.* 13. H's contemporary prototype (*Pur.* 12, 3. 9) Nicanor (see *Nah.* 26) was a braggart; cf. 1 M 7, 34. 47 and the Talmudic passage Taanith 18^b (*Pur.* 5, 27) also the remark on ὑπερήφανος in the preceding paragraph of the present n. In 5, 12 \mathfrak{S}^l has instead of \mathfrak{S}^v $\text{καὶ εἶπεν Amav, Οὐ κέκληκεν ἡ βασίλισσα κτλ:—καὶ ἐκαυχᾶτο λέγων ὡς οὐδένα κέκληκεν ἡ βασίλισσα κτλ.}$

Nicanor is a common Macedonian name. In 9, 24; 16, 10 ^{5v} substitutes δ Μακεδών for האגגי = האגגי. האגגי means *the Agagite*, i. e. *the descendant of Agag*, the king of the Amalekites (המלך בר עמלק (המדתא די מזרעית אגג בר עמלק) who was spared by Saul, but hewn in pieces before JHVH at Gilgal by Samuel (1 S 15, 33) whereas M is introduced as a descendant of the first king of Israel (see *ad* 2, 6). Josephus, therefore, calls H an *Amalekite*; cf. L, *Purim* 50 and IN 389. The reading אגגי instead of גאגי must have been established in the first cent. B. C.

For Γωγατος = גאגי and Γωγ = גוג (for גאג Ez. 38, 2 cf. טוב = טב (for ṭāiāb) *good*; אות = את (= āiat) *sign*; אותי = Assy. āti, iāti, Aram. יתי (see *Proverbs* 51, 7) *me*; post-Biblical נוד = נאר, Assy. nādu (AJSL 20, 170) *skin-bottle*; דור = דאר, Δωρα; רש (Deut. 32, 32) ראש = rāš, *poison*; פס = פס (Arab. كأس) *cup*; לא = לא, *not*; זאת = זאת, Eth. zātī; מאזנים, *balances*; מוסר = מוסר, *fetter*; מול = מול = מאל = Assy. mālu = ma'ālu (stem אול; see *Pur.* 17, 1) *front*; צאן = צאן, Aram. צאן, *flocks*; ראש = rāš, rā's, *head*; סאן, i. e. סון for סאן, סאן, Eth. ḡaṣi; šān, Assy. šēnu, *shoe*; see *ad* 1, 5.

For Wn's untenable combination of אגגי (= גאגי) with Assy. agāgu and Arab. حجاج hajjāj, *tyrant* see *Pur.* 42, 21.

From the Greek point of view the Macedonians were northern barbarians, and the Jews regarded the Samaritans as northern barbarians. This explains why H is called both a *Macedonian* and a *Gagean*; it also throws some light on the epithet of John Hyrcanus (*cf.* W 36, below). This Maccabean prince conquered the Samaritans and destroyed the temple on Mt. Gerizim in 128 B. C. Hyrcanus may mean *Conqueror of the Hyrcanians*, i. e. *Samaritans*; cf. *Scipio Africanus*, &c.* The Samaritans, it may be supposed, were called *Hyrcanians* owing to the admixture of foreign colonists from the North (*cf.* מושך in ψ 120, 5).† In the Talmud the Samaritans are called *Cutheans* (כותים) i. e. inhabitants of Cutha, NE of Babylon. H corresponds, in some respects, to Sanballat, Tobiah, and Geshem; see *Pur.* 52, 16.

(2) For the meaning of ברע *cf.* JAOS 22, 73.

*The founder of the dynasty of Reuss, Henry I, was called *Ruzze*, *Reusse*, or *Ruthene* owing to his exploits against the Poles or Western Russians about 1247; cf. Reusch, *Über den Ursprung des dynastischen Namens Reuss* (Gera, 1874). The *Gymnasium illustre* at Gera is known as *Rutheneum*. Cf. the title of the Czar: *Selbstherrscher aller Reussen*, French *autocrate de toutes les Russies* (i. e. Great Russia, Little Russia, White Russia, &c.).

†Similarly the Greeks used *Hyperboreans* as a general name for the inhabitants of northern countries, and the Hungarians are often called *Huns*; contrast THCO 162.

א means *concerning him*; עלוהי. H received this high rank כרת; see *ad* 1, 15.

(4) The K^{ethiv} באמרים (במלכותהון) is better than the Q^{ere} כאמרים. The Q^{ere} would mean *as soon as they said* (cf. כשה, 2, 1; כראות, 5, 2. 9) but באמרים means *in (spite of) their saying*; cf. בכל זאת, &c. For ב = כ cf. n. on וכדי, 1, 16.

א is an erroneous explanatory gloss to דברי מרדכי which does not mean *the words of Mordecai* (as in 4, 9) but *the attitude of Mordecai*; cf. n. on דבר המלכה, 1, 17. For incorrect glosses cf. *Nah.* 41, 1. 3; 43, 1. 7; ZDMG 61, 297, n. 115. א is equivalent to *whether M would persist in his attitude* (3 *utrum perseveraret in sententia*; LB *ob solches Thun Mordechais bestehen würde*). M's Jewish extraction was probably unmistakable so that it was unnecessary for him to tell any one that he was a Jew. He was known as מרדכי היהודי הושב בשער המלך (cf. 6, 10 and n. on 2, 19).^{*} E, on the other hand, may have been an Oriental beauty without any pronounced Jewish features so that she was able to conceal her extraction (cf. n. on 2, 10). The fact that M was a Jew would be no satisfactory explanation for his refusal to prostrate himself before H. The ancient Israelites did not object to the προσκύνησις; cf. e. g. 2 S 14, 4; 18, 28; 1 K 1, 16. The reason for M's refusal to bow before H was different (see *Pur.* 37, 40; cf. n. on 7, 6). Similarly M's ancestor, Shimei, of the family of Saul, refused to bow before David, and threw stones at him, although the King was surrounded by his body-guard; and the King did not punish him, just as H disdains to punish M, fearing, perhaps, that M's services in connection with the discovery of the conspiracy against the King would become known, if he tried to punish M (see *Pur.* 12, 40). If H succeeded in obtaining permission for a general massacre of all the Jews (cf. *AJSL* 23, 225, n. 4) the killing of M would attract no attention (cf. also C 93, 21). Certain Russian officials would adopt the same course in the 20th century; see *Pur.* 35, 9; 43, 18. 27. 32. 46; 44, 1.

(6) The clauses כי הגידו לו את עם מרדכי, after לבדו, and את כל היהודים עם מרדכי, at the end of this verse, are glosses to אהאשר. Both glosses are omitted in G^v which reads for v. 6 of א simply: καὶ ἐβουλεύσατο ἀφανίσαι πάντας τοὺς ὑπὸ τὴν Ἀρταξέρσου βασιλείαν Ἰουδαίους = במלכות אשר כל היהודים ויבקש להשמיד את כל היהודים אהאשר. It is certainly unnecessary to read עם מרדכי instead of עם מ'.

^{*}A Schnorrer is said to have introduced himself to a distinguished Jewish banker of Berlin, stating, *Mein Name ist Hirsch*, whereupon the banker replied, *Das seh' ich*. See the cut representing Jewish captives in Assyria on p. 203 of Wellhausen's translation of the Psalms in the Polychrome Bible.

(7) V. 7 is a misplaced* later addition (to **בשלוחה עשר להדש** in v. 13) introducing a subsequent popular etymology of **פורים**, which is just as fanciful as the Biblical explanations of **בבל**, **נח**, **פסח**, **אשה**, &c or the interpretation of **מנא מנא** in Dan. 5, 26-28; see *Pur.* 2, 37; 15, 21; 18, 17; SFG 25, below; BAL 99, n. 1. Also the second passage in E (9, 25) where **פור** is explained to mean *lot* is a subsequent addition.

The emendation of Grotius and Fritzsche, *κληρων* instead of *ὑμῶν* in the apocryphal addition 16, 22, is very doubtful; it is not probable that the characteristic *κληρων* should have been corrupted to *ὑμῶν* (cf. the remarks on the emendations *δργης* for *αἰλῆς* in 7, 4; **נדה** for **הנקה** in 9, 16; **רנב** for **רנב** in nn. on 8, 10; also AJSL 22, 197, l. 15 and *Nah.* 26, below). *Ἐν ταῖς ἐπωνύμοις ὑμῶν ἑορταῖς* is generally interpreted to mean *among the feasts named after yourselves* (i.e. according to C. J. Ball,† *among your own Persian festivals* or *as if the word Purim were connected with the word Persians*) but *ἐπώνυμοι ἑορταί* may refer to the days on which the *ἄρχων ἐπώνυμος* was appointed (cf. *ἐνιαυτὸς ἐπώνυμος* &c). This institution existed among the Assyrians and Babylonians. The cuneiform term for *eponymy* is *limu*; see HW 379^b; cf. the Lists of Eponyms in KB 1, 204-214; also AoF 3, 10, 12; KAT³, 331 (l. 9) and 518; OLZ 10, 332; see also Delitzsch, *Mehr Licht* (Leipzig, 1907) p. 9.

According to a tradition recorded by Berûni Purim may be the day on which the offices were assigned (**اليوم الذي يتقلد فيه الاعمال**) and Purim (**البوري**)‡ is said to mean *allotting* (**مساومة**) or *distribution by lot*; see ZDMG 61, 275. Assy. *karâru ša pûri* (*Pur.* 20, below) seems to mean *to set up the urn* (*καδίσκος*) holding the lots to be drawn for the various offices, and this cuneiform *pûru* (HW 169^b: *bûru*) *urn* (*κάλπις*) may be connected with Heb. **פָּרַר**, *pot*, lit. *boiler* (a form **פָּרַר** of **פָּרַר** and **פָּרַר**, *glowing hotness* (see *Nah.* 43; cf. the remarks on **فَارورة**, **نَقِير**, **وقيرة**, AJSL 23, 245, 244) also with **פורה**, *wine-press*, originally *vat*; cf. the cut in the translation of *Joshua* (SBOT) p. 68 and my translation of Is. 63, 1-6 in JHUC, No. 163, p. 49^a. According to J. D. Michaelis Nicanor's Day might have been called **פורים**, because the Syrian army was crushed at Adasa as grapes are pressed in a wine-vat; see *Pur.* 51, 38.

* Cf. the last but one paragraph of nn. on 2, 18 and the misplaced glosses in 2, 19, 20, also the gloss **מאביהם** in 9, 16.

† See the *Variorum Apocrypha*, London (Eyre & Spottiswoode).

‡ The original form of this word is not **פורים**, but **פורי** for **פוררי** = Ved. *pûrti*, *portion*; see n. on 9, 26.

For פורה, *wine-vat* cf. also Hag. 2, 15. 16 where we must read:—

15 ועתה שימירנא לבבכם מִי־הָיוּם הַזֶּה וּמִעַלָּה
מִשָּׂרם שׁוּם־אֶבֶן ע'־לֶאֱבֶן בְּהִכְלָא מִי־הָיָה־תָּם?

16 בֹּא אֶל־עֲרֹמַת עֲשִׂירִים וְהִנֵּה הִיא עֲשִׂיָּה
בֹּא^β לַחֲשֶׁךְ הַמִּשִּׁים מ'פֹּרָה וְהִיא עֲשִׂירִים:

אל היקב 16 (β)

15 (α) יהוה

For בִּי, *how?* cf. מִי אֵת בְּתִי (Ruth 3, 16) and Assyr. *mī-nu*, *how?* (see n. on מִנָּן, 1, 12). For בֹּא, in the second couplet, read בֹּא (cf. Hag. 1, 9). The omission of הִנֵּה in the second hemistich of v. 16 is due to the omission of הִנֵּה in the last hemistich; contrast לִכְבוֹשׁ (1, 9) where the prefixed ל is emphatic; cf. n. on לִכְבוֹשׁ (7, 8). The omission of the prefixed מִ before פֹּרָה is due to haplography; for the *enjambement** in the last line cf. AJSL 23, 240 and the second line of Nah. 2, 11 (Nah. 50).

The plural of פֹּרָה may have been פֹּרִים (Pur. 20, 24; 51, 26) and הפִּיל פֹּר הוּא הַגּוּרֵל in the present verse is rendered in Ḥ: *missa est sors in urnam quae Hebraice dicitur phur*. The translation of הפִּיל פֹּר הוּא הַגּוּרֵל in Ṣ 9, 24, ἔθετο ψήφισμα καὶ κλήρον, means *he cast a ballot, that is a lot*, καὶ in this connection is explicative and corrective (cf. n. on 1, 17). For Ṣ's translation of הפִּיל פֹּר הוּא הַגּוּרֵל in the present passage see below, n. on הפִּיל.

There is no Persian word for *lot* from which פֹּר = גּוּרֵל could be derived; Pers. بَر, باره, پاره, بهره do not mean *lot* (see Pur. 45, 42) nor could they appear in Heb. as פֹּר. The Iranian word for *lot* is پشک pišk. There may have been a word פֹּר (connected with פֹּרִיר, *pot* and פֹּרָה, *vat*) = Assyr. pûru, *urn*; but if פֹּרִים was combined with פֹּר, *urn* it was merely a subsequent popular etymology which may have been suggested to a glossator by the use of מִנֶּחַ, *part, portion* in the sense of *lot, destiny*† as well as by the oracular practices observed on New Year's eve (Pur. 17, 38; 18, 27; 21, 33; cf. also C 101, 8) and the allotting of offices at the beginning of the year (AoF 3, 10).

Lostage (Days of the Lots) is the Ger. term for days on which it is possible to forecast the future (Pur. 18, 28). At the Chinese New Year's

* Contrast Budde's *Geschichte der althebr. Litteratur* (Leipzig, 1906) p. 26, l. 8.

† According to Glaser (OLZ 9, 320) Heb. בֶּר (see Kings 163, n. *) may mean *part, portion, lot, oracle* (cf. Pur. 45, 3). As to אֶפֶרֶד, Glaser thinks, it is not a *loin-cloth* = فوطه fôṭa or مقطب maṭṭab (see the translation of the Psalms in SBOT, p. 224, fig. s) but a *band or scarf* like the *stole* worn by Roman Catholic priests, or the *poll* of the Pope, archbishops, &c. and the טלית of the Jews. Cf. the Byzantine ὠμοφόριον.

festival the priest produces a box with small ivory chips variously inscribed. If the lot marked *wisdom* comes out, it means more wisdom for the man for whom the lot is drawn. Similar oracular practices may have prevailed at the celebration of the Persian New Year (Naurôz) in the times of the Maccabees. Cf. the statement of Berûni, quoted in ZDMG 61, 277, on the same day (Naurôz = Purim) the happy lots are distributed among the people of the earth (وفيه تقسم السعادات (اهل الارض). The casting of the lots for the two goats on the Day of Atonement* may be a purified form of some Babyl. oracular practice at the beginning at the second half of the year (*Pur.* 3, 39; 4, 2. 20. 26. 33; 33, 14; 49, 26).

E is a festal legend for Nicanor's Day, just as the Book of Nahum is a festal liturgy for the celebration of that great victory gained by Judas Maccabæus over Nicanor on the 13th of Adar, 161 B. C. (OLZ 10, 64; ZDMG 61, 275). This commemoration of Nicanor's Day was combined with the observation of the Persian New Year's festival (celebrated at the time of the vernal equinox) which is no doubt based on the Babyl. New Year's festival (*Pur.* 3, 3; 4, 39; 11, 27; 19, 10). In the Talmud the cuneiform name of the New Year's Festival, *akitu*, *aqîtu*† appears as אקיתא (which is an adaptation of אקיתא) while Naurôz is corrupted to מוהרז (for מוהרז, מוהרז). See ZDMG 61, 276.

The original meaning of פורים (= Naurôz = Akîtu) is not *lots*, but *portions*, Heb. מנות; see n. on 9, 26.

In casting lots in order to determine what day would be most unlucky for the Jews and therefore most auspicious for the general massacre planned by H (cf. L, *Purim*, p. 8, l. 13) they did not try every single day of the year until they finally hit on the 13th day of the 12th month. They might have put 12 lots, marked from 1 to 12, into the urn (Assyr. *pûru*) and 30 lots marked from 1 to 30; then it was only necessary to draw two lots. But the phrase מיום ליום ומחדש לחדש shows that this simple procedure was not used at that time. They tried first the first day, then the second, and so forth; when the lot decided in favor of the 13th day, they tried to determine the month. In this way it was necessary to cast the lot 25 times before they hit on the 13th day of the 12th month. Cf. my remarks on *Urim* and *Thummim* in JBL 19,

*For the reason why the Day of Atonement was observed during the Babylonian Captivity on the 1st of Tishri, while the New Year was to be celebrated on the 10th of Tishri, see conclusion of n. on 9, 31.

†In the new texts found during the German excavations at Kal'at Shergât (Aššur) Assyr. *akitu* appears as a synonym of *kirêtu* = כרה (2 K 6, 23) and قري *qîran* (see *Kings* 208, 15; MDOG, No. 33, p. 34; cf. the photograph of the bit *akiti*, *ibid.* p. 30). This shows that the etymology of *akitu*, given in *Pur.* 31, 3, is correct. *Akîtu* appears in the Talmud as אקיתא, while קרא appears in Assyrian as כרה; cf. VG 122, also the remarks on קר = *kâru* (BL 132) and טפסר = *tupšarru* in *Nah.* 34, and AJSL 23, 246.

73, n. 61 and *Numbers* 57, 41. *Adar* means *λυγαῖος* in Assyrian; the 13th of *Adar* was a *dies ater* κατ' ἐξοχὴν (*Pur.* 32, 33).

הפיל is impersonal; so Keil, Schultz, R in K, S; LB *ward das Loos geworfen vor H*; cf. the translation in 3, quoted above, *missa est sors*, and the translation of *Leviticus* (SBOT) p. 62, l. 54; see also *Kings* 289, 19 and nn. on ריעש העץ (5, 14) and ויכתב &c (8, 10). It is not necessary to read, with O, הפילו; contrast 6, 9 where O reads והלבישו instead of והלבישו. According to B, הפיל refers to H, and the explanation of פור is not merely הוא הגורל, as in 9, 24, but הוא הגורל לפני המן. לפני המן, however, must be connected with הפיל פור (הוא הגורל) לפני המן: — הפיל פור. Even if we read הוא הגורל instead of לפני המן, as Wd suggests, the phrase הוא הגורל לפני המן would be very strange. For לפני המן see n. on לפני המלך (2, 23). According to \mathfrak{T}^2 the lots were cast by the scribe Shimshai (cf. *Ezra* 4, 8. 17. 23 and C 103). \mathfrak{T}^2 also states (*ad* 6, 1) that the King commanded the scribe Shimshai to bring the Book of Records. \mathfrak{S} has אפיל מילתא הוא עדבא קדם המן \mathfrak{T} ; אפיל קדם המן \mathfrak{S}^v (Syr. אפיל is apparently a transposition of ψήφος; see *Pur.* 45, 11). For the translation of this clause in \mathfrak{S}^v and \mathfrak{S}^A see *Pur.* 16, 1. \mathfrak{S}^L has καὶ βάλλει κλήρους εἰς τὴν τρισκαίδεκάτην τοῦ μηνὸς Ἀδαρ Νισαν κτλ. Here Νισαν represents a variant (cf. last n. on 1, 4) to Ἀδαρ (it may be derived from אדן ניסן at the beginning of this verse).

After אדן ניסן we must, with B, R in K, Wd, following \mathfrak{S} καὶ ἔβαλεν κλήρους ἡμέραν ἐξ ἡμέρας καὶ μῆνα ἐκ μηνὸς (ὥστε ἀπολέσαι τὸ γένος Μαρδοχαίου) καὶ ἔπεσεν ὁ κλήρος εἰς τὴν τεσσαρεσκαίδεκάτην τοῦ μηνὸς ὃς ἐστὶν Ἀδαρ, insert ולהדש ויפל הגורל על שלשה עשר. The Heb. scribe skipped this clause owing to the repetition of the word להדש. Keil, Rawlinson, Schultz regard this *plus* of \mathfrak{S} as an interpolation from v. 13; nor has S inserted it in his translation. The clause ὥστε ἀπολέσαι τὸ γένος Μαρδοχαίου (which I have enclosed in parentheses) seems to be a subsequent addition in \mathfrak{S} , which we need not insert in the Heb. text. O, however, prefixes להדש ויפל הגורל to לאבד את בית מרדכי ביום אחד על יום שלשה עשר להדש.

In the same way, the *fourteenth* day, given in \mathfrak{S}^v , may be a subsequent correction for the *thirteenth* day (so \mathfrak{S}^L ; see above). In 8, 12; 9, 1 \mathfrak{S}^v has the *thirteenth* just as אדן. In the apocryphal additions \mathfrak{S} has the *fourteenth* day in 13, 6; but the *thirteenth* in 16, 20 (*Pur.* 15, 11). Cf. also n. on 9, 17.

(8) For יִשְׁנֶה we must point יִשְׁנֶה; see *Numbers* 57, 36; cf. ZA 14, 347.

For מִפְּזָר וּמִפְּזָר (\mathfrak{T} מִבְּדָר וּמִתְפָּרֵשׁ, \mathfrak{S} مَصْفَرٌ وَمِثْفَرٌ) \mathfrak{S} has simply διεσπαρμένον, but it would be a mistake to suppose that one of these

participles in **מ** was due to scribal expansion. **ע** repeatedly substitutes one verb for two or three verbs of **מ**; cf. n. on v. 13.

For **עם ככל שנות ודחיהם** cf. the *comparatio decurtata* (GK²⁷, § 133, e).

(9) The conjecture (AoF 3, 26) that **לֹא־בָדָם** is a gloss, and that we should read **לְשָׁקוֹל** (as in 4, 7) instead of **אֲשָׁקוֹל**, is not good; **יִפְתָּח לְשָׁקוֹל כֶּסֶף כְּכֶסֶף עֲשֵׂרֶת אֲלָפִים כֶּסֶף** is not Heb. What Wn has in mind would be:—**יִפְתָּח וְיִשְׁקְלוּ הַיְּהוּדִים עֲשֵׂרֶת כֶּסֶף**. But the suggestion that **הַכֶּסֶף** in v. 11 is a gloss is correct; see below and cf. above, ad 2, 18. The interpretation (W 17) that H offers the King 10,000 talents to make up the financial loss involved in the extermination of the people (loss of taxes) is unwarranted; cf. below, ad 7, 4.

Heb. **שָׁקַל** to pay, properly to weigh, may be a Babyl. loanword; cf. KAT³, 649. The stem is a Šaphel of **קָל**; cf. n. on **כֶּסֶף** (1, 22). The initial **ש** is therefore a **ש**₃ (SFG 20, 3; ZDMG 34, 861; BAL 100; contrast AG², § 63) = **س**, **س**. For the **ל** in **לֹא־בָדָם** and the **נ** in **נָתַן** cf. **فأشور** = Assy. paššûru = Sum. banšur (BA 1, 161) and **أشور**, **أشور** = Assy. Aššûr; **عشتار** = Ištar, &c; see my paper on the name Istar in JAOS 28, 118, below.

עֲשֵׂי בִלְאֻכָּה (cf. 9, 3) means here *officials*, especially *revenue officers* (cf. the remarks on **الاعمال**, ZDMG 61, 275). Also in 1 K 11, 28; 2 K 12, 12 (contrast *Kings* 240, 20) as well as in Neh. 13, 10; Ezr. 3, 9 &c **עֲשֵׂה בִלְאֻכָּה** means *business man* (cf. ψ 107, 23) especially *financier, tax-gatherer, collector, &c.* Cf. also 1 S 8, 16; Dan. 8, 27; 1 Chr. 29, 6.

(10) For **צִרַר הַיְּהוּדִים** **ע** has **בְּעִיקָא דִּיהוּדָא**, **سحب عا** **بدمش**. The addition **בֶּן הַמֶּלֶךְ הָאֲזַנִּי צִרַר הַיְּהוּדִים**, which is omitted in **ע**^{VL}, seems to be a scribal expansion; see n. on v. 1.

(11) In **הָעָם נָתַן לְךָ וְהָעָם הַכֶּסֶף** the two words **הָעָם** and **הַכֶּסֶף** should exchange places (cf. n. on 1, 6) and **הַכֶּסֶף** should be relegated to the margin (*Pur.* 6, 33) as the question of a reader who was anxious to know what became of the enormous amount of money (10,000 talents, i. e. about \$18,000,000). Cf. for this gloss *Kings* 137, 35; *Isaiah* 19, β ; 81, 18; *Eccl.* 20, χ ; 21, ϵ ; 25, $\kappa\kappa$; BL 3, γ . The King takes it for granted that H will pay the money into the royal treasury; he therefore deems it unnecessary to refer to it, saying simply: **הָעָם נָתַן לְךָ**. It is extremely unlikely that an Oriental monarch should be so generous as to turn over eighteen million dollars to his prime minister; cf. n. on 2, 18.

(12) For the Pers. loanword **אֲחֻשְׁרָפְנִים**, *satraps* (**στρατηγοί**, **س** **عسلا**, **ع** **استرطيلاني** = *στρατηλάτης*) see n. on **אֲחֻשְׁרָשׁ** (1, 1) also n. on **אֲחֻשְׁרָנִים** (8, 10).

Heb. פָּחָה is a Babyl. loanword. The singular פָּחָה must be pronounced pēxxāh (GK²⁷, § 27, q) not pēxāh (AOG 25).[†] The doubling of the פ, however, is secondary, just as in אָחִים, *brothers*; אַחֵר, *one*; אַחֵר, *after*, &c. In Assy. paxātu, pixātu (HW 519^b) the guttural is not doubled.

רַב־רִבִּי ט, זַעֲבֹנָא חֲמֵן § refers to the *native chiefs*; עֲמָא וְעֲמָא.

(13) Heb. רִצִּים, § רִצִּים, * רִצִּים, ט רִצִּים, βιβλαφόροι means originally *runners*, then especially *foot-soldiers*; see *Kings* 232, 34. Here it is used for *couriers* (ἄγγαροι, cf. Her. 8, 98) who were (according to 8, 10) mounted. εἰς χεῖρας τρεχόντων ἱππέων (var. ἱππων) is a doublet; cf. Ἄδαρ Νισαν in 3, 7 and n. on 1, 17. In Assyrian, rakbu (= רִכְבּ) is used for *envoy*, and allaku xanṭu for *courier* (HW 619^b, 281^b). The stem xamāṭu, *to burn* is identical with the stem xamāṭu, *to hasten*; the original meaning is *to flash*; cf. ZDMG 61, 297, n. 115 and modern Arab. لمع = لمع, لمع; also Nah. 41 (puridu, *courier* = بريد).

לְהַשְׁמִיד לְהָרֵג וּלְאַבֵּד (so, too, 7, 4; 8, 11) is not pleonastic; לְהַשְׁמִיד, *to exterminate* is the general term (cf. v. 6 and 4, 18). This extermination could be effected either by a general massacre (לְהָרֵג) or by forcing the surviving Jews to flee from the country like wild beasts; cf. Arab. أباد = ترحش and my remarks on the last line of ψ 1 in AJSL 19, 141, below. See also n. on וּלְאַבֵּד (9, 6) and C 121, below. At the time of the Syrian persecutions under Antiochus Epiphanes and his successors the orthodox Jews were either massacred (1 M 1, 57. 63; 2, 38; cf. Pur. 35, 6 and n. on לְאַבֵּד, 4, 7) or forced to flee (1 M 2, 28. 29. 43; cf. Pur. 34, 39). ἔ has simply ἀφανίσαι for לְהַשְׁמִיד לְהָרֵג וּלְאַבֵּד, just as מַרְדּוּכִי לֹא כָרַע וְלֹא יִשְׁתַּחֲוֶה (v. 2) is rendered ὁ δὲ Μαρδοχαῖος οὐ προσεκύνει αὐτῷ, or as we find for מִפְּזָר וּמִפְּזָר (v. 8) simply διεσπαρμένον. For the accumulation of synonyms, which is by no means indicative of a late date, cf. ZDMG 61, 295, n. 97.

Heb. שָׁלַל, *to plunder* (cf. 8, 11) is a Babyl. loanword. The noun שָׁלַל (שָׁלָל; cf. AJSL 3, 107) means here *household effects, personal property*, just as Ger. *Plunder* means *household effects, trumpery, baggage*, while the verb *plündern* means *to pillage*. In certain parts of the United States the term *plunder* does not mean *pillage, spoil, booty*, but *household or personal effects, baggage, luggage*. Ger. *plündern* is a privative denominative like our *to skin* &c (AJSL 22, 251; Nah. 32). Assy. šalālu (HW 662^b) means *to carry off*; so שָׁלַל denotes *movables*; French *meubles*; cf. the Ger. privative denominative *vermöbeln*. See also Pur. 34, 18.

* § has שָׁלָל also for סְרִיסָר in 6, 14.

The conjecture (AoF 3, 26) that this verse is evidently a subsequent (post-Seleucidan) addition is gratuitous.

(14) The clause להנחת דת בכל מדינה ומדינה is in apposition to להנחת. We may supply the relative pronoun אשר before להנחת, but not יהי (S). Nor is Wd right in stating that להנחת introduces the contents of the edict. S renders freely: *ספיקא דמלך ושלטא אדמך ספיקא דמלך ושלטא אדמך*.

א is not the first word of the proclamation (B) but verbal predicate to פתשנן (Keil). א גלוי, however, does not mean *open*, *unsealed*, but *to be revealed*; cf. 4, 8: פתשנן כתב הדת אשר נתן בשושן. The objection that H's edict for the extermination of the Jews would have been useless, if published eleven months in advance, since the Jews would have had ample time to emigrate, is not valid (cf. C 124). If a general massacre of the Jews in a Russian city were announced a year in advance, the Jews could not all get away; and even if they were able to take most of their personal property, they could not dispose of their real estate. Cf. *Pur.* 43, 7. 22. 27. 39. 43.

The idea (AoF 3, 26) that the last clause of this verse, להיות עתדים, is a subsequent addition, and that the first part of v. 14 is the immediate sequel of v. 12, is impossible.

(15) The conception (AoF 3, 26) that the couriers are sent out twice, is erroneous; vv. 12-14 describe the drafting of the edict, and v. 15 relates the execution of the order.

א (עבדא דמלך, קרנא דשושן ט) העיר שושן means here the *City of Susa* in distinction from the *Acropolis* (הבירה). The King and H feasted in the Acropolis; cf. n. on 1, 2. The people in the Acropolis were not perplexed, but the people in the City were in a quandary. *Et cunctis Judæis, qui in urbe erant, flentibus* seems to have regarded the initial נ of נבוכד as a dittogram of the final נ of שושן; cf. C 128.

ד

(1) א ידע is pluperfect; see n. on עשתה (1, 9). M had learned of the edict as soon as it was decided upon. Just as he managed to obtain information concerning E (2, 11) so his friends at the Court apprised him of H's scheme.

Heb. שק is a Babyl. loanword; cf. KAT³, 650. It denotes a *coarse loin-cloth*; see *Kings* 163, n. *; 210, 7, and cf. Glaser in OLZ 9, 320. Instead of וילבש שק ואפר S^v has καὶ ἐνεδύσατο σάκκον καὶ κατεπάσατο σποδόν, S עבדא דמלך שפא סאן אדמך, ט, אלביש לבושא דשק על ד, בסריה ושוי קיטמא על רישיה, I *indutus est sacco, spargens cinerem capiti*; but we should not be justified in inserting ירוק (Job 2, 12)

or **יָצַע** (cf. v. 3). If we see *e.g.* that **ש** renders **לְבוּא אֵל** **כִּי אֵין** **סַחַח הָסָן**, **שַׁעַר הַמִּלֵּךְ בִּלְבוּשׁ שֶׁן**, at the end of the following verse, **וְלֵבָשׁוֹ יָלְבַּשׁוּ בְּשֵׁי אֶפֶר**, we cannot attach much importance to the insertion of **לְבוּשׁ**. The verb **לָבַשׁ**, *to put on* is not used only of dresses; **לָבַשׁ אֶפֶר** is just as possible as **לָבַשׁ בְּשָׂרִי** (Job 7, 5) or **יִלְבְּשׁוּ בִּשְׂתִּית וּבִלְמִיָּה** (**ψ** 35, 26). Cf. also 2 S 13, 19: **וַתִּקַּח חֲמֹר אֶפֶר עַל רֹאשָׁהּ**. For the symbolical meaning of the rendering of garments and the sprinkling of ashes &c see *Pur.* 25.

אֵל שַׁעַר means *to come to the gate*, i.e. *to approach* the gate; *to enter* the gate would be **לְבוּא בְּשַׁעַר**, see *AJSL* 21, 134, below; **ἢ aulam regis intrare** is inaccurate.

(3) The clause **שֶׁן וְאֶפֶר יָצַע לְרַבִּים** (AV, *many lay in sackcloth and ashes*) means *Most of them had a sack-cloth (or coarse loin-cloth) and overspread* (Ger. *aufgeschmierte*) *ashes* (i.e. spread over the body). Heb. **לְרַבִּים** would mean *Many had* (**וְקִיטְמָא הוּא** **ט**) but (**וּסְקִיא וְקִטְמָא מִשְׁכַּבָּא לְסִינְאִין** **ט**²) but **לְרַבִּים** means *Most of them had*; cf. **πολλοί** and **οἱ πολλοί** (GK²⁷, § 133, g). C's rendering (even) *the great ones* is impossible. The **אֵבֶל גָּדוֹל וְצִוִּים** **וּבְנֵי *וּמִסְפָּד** were universal among the Jews, and most of them even put on the loin-cloth and sprinkled ashes on their head. Instead of **יָצַע** we must point **יָצַע** (as participial attribute to **אֶפֶר**) = **מִיָּצַע** (GK²⁷, § 53, s). For **אֵל יָצַע** instead of **יָצַע** cf. conclusion of n. on 1, 5. The **ל** in **לְרַבִּים** is not the **ל** discussed GK²⁷, § 121, f (cf. n. on 5, 12) but the **ל** explained in *WdG* 2, 149, D; nor is **יָצַע** verbal predicate to both **שֶׁן** and **אֶפֶר**, but attribute to **אֶפֶר**. B and Wd (following **ἢ sacco et cinere multis pro strato utentibus**) think that they spread a garment of hair-cloth, sprinkled with ashes, on the ground and sat down on this garment; so too, S: *Sack und Asche hatte die Menge (der Juden) untergebreitet*; cf. **Ἔ**^v **σάκκον καὶ σποδὸν ἐστρωσαν ἑαυτοῖς**. But this spreading of the sack-cloth on the ground would be at variance with the disregard for personal comfort, which is characteristic of mourning. The sack-cloth was not spread on the ground, but put on as a loin-cloth, and the ashes were not sprinkled on the loin-cloth, but over the body. **Ἔ**^l has for **שֶׁן וְאֶפֶר יָצַע** in v. 1: **καὶ περιεβάλετο σάκκον καὶ σποδαθεὶς ἐξῆλθεν**; cf. also **Ἔ**^l 14, 2: **σποδοῦ καὶ κοπρῶν** (**Ἔ**^l **κόπρον**) **ἐπλησεν τὴν κεφαλὴν αὐτῆς**. The mourners originally tore off their garments and put on a loin-cloth. This explains why persons in mourning were not allowed to approach the King's Gate. Afterwards they simply tore

*Heb. **בְּנֵי** = *silent weeping*, **מִסְפָּד** = *loud wailing*; **מִסְפָּד** is more demonstrative than **בְּנֵי** or **צִוִּים** or **אֵבֶל**; and **שֶׁן וְאֶפֶר** more demonstrative than **מִסְפָּד**.

their garments at the breast for a hand's breadth and put on the loin-cloth under their ordinary garments (*Kings* 210, 7).

(4) The Kethiv תְּבוּאֵיהָ (Q^{er}ê תְּבוּאָה) is based on the analogy of the verbs לָ"ה and לָ"א; cf. תִּגְלִינָה, תִּמְצִאנָה, and סְבוֹתָ which is based on the analogy of the verbs לָ"ךְ (see n. in the paper on the name *Istar* in *JAOS* 28, 113).

וַתַּחֲלַח הַמַּלְכָּה בְּאָדָּה (AV *then was the queen exceedingly grieved*) means *the Queen was very much shocked*. The use of הַמַּלְכָּה instead of אַחֲרֵי is intentional, just as the omission of הַמַּלְכָּה in 1, 19 is designed. M was stripped of all clothing save the coarse loin-cloth.* This was distasteful to the Queen (cf. 2 S 6, 20). She therefore tried to induce M to put on the garments she sent him. וַתַּחֲלַח has ἐταράχθη for נָבַעַת, and at the end of c. 3 וַתַּחֲלַח has ἐταράσσεται for נִבְּוֹכָה. וַתַּחֲלַח renders *consternata est*. The stem הַתַּחֲלַח is derived from הָלַךְ, just as הַתַּחֲשֵׁק (for הַתַּחֲשֵׁק) is derived from שָׁקַע; see *Nah.* 41.

The verb קָבַל (שׁ קָבַל, אִי קָבַל) is Aramaic; cf. the glosses in 9, 23, 27 and n. on וָאֵלֶיךָ (7, 4). Assy. qablu, *midst* (BL 97) = Arab. qalb, *heart* (AJSL 1, 227); cf. last n. on 7, 9.

(5) For הָתַךְ (שׁ הָתַךְ with ת misread כ) has Ἀχραθαῖος. This is a transposition of Ἀθαχῖος, the ρ emphasizing the guttural (velar) character of the ת; see BA 1, 257, l. 18. For ὁ Ἀχραθαῖος (v. 9) cf. n. on ὁ Μουχαῖος (1, 14) and for the transposition cf. the remarks on Αγαθας = Γαβουθας = Βουγαθας in nn. on 1, 10. Ἀχραθαῖος may be influenced by Greek names like Ἀχάτης, Ἀχράδης, &c.

וַתִּשְׁמַע הַמַּלְכָּה (I quem rex ministrum ei dederat, AV *whom he had appointed to attend † upon her*) just as הִקְרַב in 2, 14; it could also be intransitive (שׁ שָׁמַע). Cf. AJSL 22, 204, l. 5; *Psalms* 83, 50.

For עַל read אֵל, as in v. 10 (שׁ אֵל). Cf. עַל גִּנְזִי (v. 7) for אֵל גִּנְזִי and nn. on 1, 17. The phrase עַל צִוָּה, which means *to enjoin upon*, is correct in vv. 8, 17 and in 2, 10; אֵל צִוָּה means *to order to, to order to go to*. This is a *constructio praeagnans* (GK²⁷, § 119, ee) like אֵל . . . קָם גִּנְתָּ הַבַּיִתָּה (7, 7).

(7) The translation (AoF 3, 26) *M told him everything, and the amount of money which H had commanded to pay to the Jews† in order to annihilate them; he gave him also the tenor of the edict which he had issued in Susa in order to exterminate them*, is impossible.

* Cf. the fifth footnote to nn. on 3, 7.

† Cf. n. on וַתִּשְׁמַע (5, 1).

‡ German(?) *welchen H befohlen hatte zu bezahlen den Juden sie zu vernichten*. Wn means, I suppose, *welchen H den Juden zu bezahlen befohlen hatte*, i. e. *which H had commanded the Jews to pay*.

Heb. לשקול ביהודיים cannot mean *to pay to the Jews*;^{*} ב is the ב pretii (see *Kings* 224, 5) ἢ *pro Judæorum nece*. In his nn. S explains the ב as ב pretii (so, too, Wd; cf. n. on 7, 4) stating that ביהודיים means properly *als Preis für die Juden*, but in his translation he renders in *Betreff der Juden*. There are several discrepancies between the translation and the nn. in S's commentary, which would, perhaps, have been eliminated, if S had been able to revise his work; cf. nn. on 1, 20; 5, 1. 8; 6, 6; 7, 8; 8, 11; 9, 2. 16. 26; also S's transliteration Mordehai (as though it were מרדכי) and *Pur.* 29, 26.

For the Kethiv ביהודיים the Q^{re} substitutes the contracted form ביהודים; cf. 8, 1. 7. 13; 9, 15. 18.

לְאַבְדֵם means here *to ruin them*; this includes killing and proscription, banishment, expulsion with confiscation of property (cf. n. on 3, 13).

(8) The Athnaḥ in וְלִהְיֶד לָהּ is correct; לִהְיֶד must not be connected with the following וְלִצְוֹת עֲלֶיהָ (against B). The inf. וְלִהְיֶד is coordinated to the preceding לְהִרְאוֹת: Hatach is to show E the document and to tell her about it, explain it to her (AV *to show it unto E and declare it unto her*). Hatach told the Queen the substance of the edict, although he presented a copy of the decree. Even if E could read the copy, she was probably satisfied with the verbal report. An official who submits a letter to his superior will often give the substance of it, so that the letter is not read, although it is produced. The clause וְלִצְוֹת עֲלֶיהָ represents the final request: M requests Hatach to urge E, in view of all the evidence submitted, to go to the King. The eunuch Hatach may have been a Jew; cf. C 145 and the second footnote to n. on 2, 10.

(11) For the etymology of פְּנִימִית cf. *AJSL* 22, 258, below.

For אֶחָד דָּתוֹ, *there is but one decree for him*, cf. *Dan.* 2, 9: הָדָא הִיא דְּתַכּוֹן. The suffix in דָּתוֹ represents the *genitivus objectivus* (so S): *his decree = the decree against him*; contrast n. on 1, 17. The loanword דָּת is feminine; cf. 3, 8. 15 (דְּתִיהֶם שְׁנוֹת) and *SG*², p. 57, below.

The ל in לְהַמִּית (לְהַמִּית לְמַמְתָּא) may be the *Lamed inscriptionis*, as in *Is.* 8, 1 (GK²⁷, § 119, u). This is a variety of the emphatic ל (cf. n. on לְכַבּוֹשׁ, 7, 8) just as Assy. mā before the *oratio directa* is a variety of the emphatic ma (see *Proverbs* 68, 7). 𐎠 renders לְהַמִּית דָּתוֹ אֶחָד freely: οὐκ ἔστιν αὐτῷ σωτηρία, ἢ *absque ulla cunctatione statim interficiatur*; LB *der soll stracks Gebot sterben*.

Baer reads שַׁרְבִּיט, with *Raphēh*; but שַׁרְבִּיט = Assy. šabbīṭu, so the r is merely resolution of the doubling (VG, § 90) as in Assy.

^{*}Nor can ביהודיים . . . אָמַר לשקול mean *he commanded the Jews to pay*.

accidental (N) but intentional (Wd). According to N (EB 1403) it is due to the coarse and worldly spirit of the author; but the avoidance of the name of God is no evidence of coarseness or worldliness: a man may be absolutely irreligious, yet use the name of God in an oath &c. The phrase *הצלה יעמד ממקום אחר* is a reverential allusion to intervention on the part of the Supreme Being, just as some one may say in Washington, The Secretary of State is in favor of it, but Somebody Else may object, alluding to the President.* In post-Biblical Hebrew, *המקום* is used of God (cf. JBL 24, 17) and *אלקים* is substituted for *אלהים*, just as we prefer to say *By Jove*, or *dear me*, or *Good gracious*, *Good by*, &c in order to avoid the name of God. Ger. *achherrje* is a corruption of *Ach Herr Jesus*, just as *Hullee gee* is a corruption of *Holy Jesus*.

מִי יוֹדֵעַ אִם לַעֲת כֹּזֶאֶת הַנֶּעֱתָה לְמַלְכוּתָא means, *Who knows whether thou hast not attained royalty for a time like this*, i. e. *Perhaps thou hast been made Queen just for such a contingency*; cf. Gen. 45, 7; 50, 20. *Ἔτι καὶ τίς οἶδεν εἰ εἰς τὸν καιρὸν τοῦτον ἐβασίλευσας*; so, too, *Ἔτι quis novit utrum idcirco ad regnum veneris, ut in tali tempore parareris?* *סֵפֶר־נְבוֹן אֵל מַלְכֻתָא וְכֵן אֶמְסַבֵּל סִימְכֻתָא לְמַלְכֻתָא*, וּבִמְאָן הוּא חֲכִימָא דִּי יוֹדֵעַ אִין לְשִׁתָּא דִּאֲחִיָּא בְּעִידָנָא דְהָא אִתָּא *מִי יוֹדֵעַ אִם לַעֲת כֹּזֶאֶת הַנֶּעֱתָה לְמַלְכוּתָא*. Instead of the rhetorical question *Who knows?* Ethiopic uses a negative expression for *perhaps*, viz. *አንጻረ*: *ēndā 'i*, lit. *not my knowing*, *haud scio*, *יֹדֵעַ אֲנִינִי*; see Dillmann's grammar (1899) p. 343; English translation by J. A. Crichton (London, 1907) p. 387. For similarly clipped forms cf. my remarks on the causative prefix *ኃ* in nn. on 3, 9 and in the paper on the name *Istar* (JAOS 28, 114) also *Nah.* 24, below: VG § 44, d; and the remarks on *מִי יוֹדֵעַ* (5, 8).

מִי יוֹדֵעַ אִם לַעֲת כֹּזֶאֶת הַנֶּעֱתָה לְמַלְכוּתָא means *perhaps*, just as Lat. *haud scio an*; contrast *haud scio an non* = *perhaps not*. As soon as the negative is inserted (after *art*) in AV *Who knoweth whether thou art come to the kingdom for such a time as this*, the meaning is clear. LB, correctly, *Wer weiss, ob du nicht um dieser Zeit willen zum Königreich gekommen bist; C und wer weiss, ob du nicht (grade) für diese Zeit zum Königreich gelangt bist*. Similarly AV renders Jon. 3, 9: *Who can tell if God will turn and repent instead of Who can tell whether God will not turn and repent*. If we substitute *but* for *אִם*, we need not insert the negative.

*In the German *Reichstag* Gen. Von Deimling, the commander of the colonial troops in German Southwestern Africa, said on May 26, 1906: *Darüber haben Sie hier nicht zu bestimmen, sondern ein Anderer* (i. e. the Emperor). In his novel *Tristram of Blent* (vol. 1, p. 255 of the Tauchnitz edition) Anthony Hope says: *And if by a miracle he [the prime minister] said yes, for all I know somebody else might say no. This dark reference to the Highest Quarters caused Southend to nod thoughtfully*.—Ibid. p. 270 we find: *There was now not only the very grave question whether Robert Disney [the prime minister]—to say nothing of Somebody Else—would entertain the idea; and on p. 117 of vol. 2: The last words had, presumably, reference to the same quarter that Lady Evenswood had once described by the words "Somebody Else."*

If the negative were inserted in Hebrew, 'אם לא לעת וגו', the phrase would mean: *Perhaps thou hast not been made Queen just for a contingency like the present*. This statement would be possible only if E had not become Queen. If the King had given orders to kill the Queen, the father of one of the maidens who were not made Queen, might have said to his daughter:— **מִי יוֹדֵעַ אִם לֹא הִנֵּשְׂתָּ לְמַלְכוּת לְעֵת כֻּזָּאת**. The negative in our *Who knows whether thou hast not been made Queen just for such an emergency* is on a par with our *not* in phrases like *Won't you come?* which is quite different from *Will you (really) not come?* The particles **הֲלֹא** or **מִי־יָדוּעַ** (B) could not be used in this connection. B's interpretation (which has been adopted by Reuss) *Who knows (what may happen) when thou hast come to the royal throne at that time or when thou hast appeared before the King's majesty at that time* (Ger. *Und wer weiss wenn du um diese Zeit hingekommen sein wirst zum königlichen Thron*) is impossible. This would be: **וּמִי יוֹדֵעַ מָה יִהְיֶה כְּבֹאֶךָ אֶל הַמֶּלֶךְ בְּעֵת הַהִיא**. The words **יִהְיֶה מָה** could not be omitted, and **בְּעֵת הַהִיא** would be appropriate only if a time had been specified; e. g. if E had been urged to go to the King at a certain time, then some friend, wishing to dissuade her, might say, *If I were you, I would not go; who knows what will happen when thou goest to the King at that time*. It is true that this phrase might also anticipate a favorable outcome; Naomi might have added to her instructions in Ruth 3, 3: **וּמִי יוֹדֵעַ מָה יִהְיֶה כְּבֹאֶךָ אֶל הָאִישׁ בְּעֵת הַהִיא**, but without **יִהְיֶה מָה** the statement would be meaningless.

(16) **אֲנִי עָלַי** means *for me* (א *pro me*; see conclusion of n. on רִבְכָּי) cf. **עַל עַמָּה** (v. 8) and **עַל נַפְשׁוֹ** (7, 7) also **עַל נַפְשָׁם** (8, 11).

For **לִילָה וַיּוֹם** see *Kings* 104, 32.

In **גַּם אֲנִי וְנִשְׁרָתִי אֲצִיחַ** the conjunction **וְ** means *with*; in Arabic, **و** in such cases is construed with the accusative (WdG 2, 325, D; JAOS 22, 108, n. 5). Cf. **יָבוֹא הַמֶּלֶךְ וְהַמֶּנֶּן** (5, 4).

כֵּן אֲנִי, thus means, not *for the same period*, i. e. *for three days* (B) but *in the same (strict) manner*, viz. *day and night*. Fasting was observed, as a rule, from sunrise to sunset, food and drink being taken each day after sundown, just as in the Mohammedan fast of Ramadan (رمضان).

For **וּבִכְן**, and so (so, correctly, AV; but **καὶ τότε**, א *et tunc*, **وَبِכُنْ**; cf. Syr. **ܒܝܚܬܪ ܕܢܝܚܬܐ** see n. on 2, 13 (the **ܢܝܚܬܐ** is not the **ܢܝܚܬܐ** essential, as B and Wd suppose; cf. n. on 7, 3). This statement expresses E's confidence in God's help. After having fasted for three days, both day and night, she could not be very attractive to the King, unless God wrought a miracle as in the case of Daniel and his friends (Dan. 1, 15). The fasting in the present case is not a sign of mourning,

but humiliation before JHVN in order to secure His help; cf. 2 S 12, 22; 1 K 21, 27; Jon. 3, 5. Post-Biblical תענית, *humbling*, means *fast*; cf. ענה נפשו and nn. on the translation of Leviticus (SBOT) p. 82, l. 40. J has for עלי צומו (so, too, S) *orate pro me*, and T adds to וצומו עלי.

It is not necessary to suppose that the verb אבד in the phrase כאשר אבדתי אברתי (cf. Gen. 43, 14 and GK²⁷, § 106, n) means *to be banished* (see n. on אבד, 3, 13). E risks her life, just as Sheherazade and the Herodotean prototype of both, Φαιδριμή (*Pur.* 8, 38). J *tradens-que me morti et periculo*.

(17) JH יעבר does not mean *he transgressed* the Law by ordering a fast for the 13th and 14th of Nisan (so J. D. Michaelis) but *he went over* (so C 162) to the City to call the Jews of Susa together and to urge them to fast for three days in order to crave JHVN's blessing on E and her hazardous undertaking in behalf of her brethren. The City, in which M's brethren lived, was separated from the Acropolis (cf. n. on 1, 2) by the Choaspes, Assy. Uknû (JHUC, No. 114, p. 111^b; cf. JAOS 18, 145, n. 1).

ה

(1) It is perhaps not necessary to insert (with B, R, Wd) לבוש before מלכות (AV, put on *her royal apparel*) as in 6, 8; 8, 15. S^v περιεβάλετο τὴν δόξαν αὐτῆς, but S^l π. τὰ ἱμάτια τῆς δόξης, J *induta est regalibus vestimentis*, S *لبس ملכות*, T *לבשת לבושי מלכותא*, T *abstract* מלכות may mean *regalia*. Milton uses *royalty* for *emblems of royalty* (Assyr. simat šarrūti). LB *zog sich königlich an*; so, too, C 163. S translates: *da zog E das Königs'gewand' an*; but in his nn. he states that לבש מלכות is abridged for לבוש מלכות; cf. nn. on v. 8 and 4, 7.

JH ותרעמד does not mean *she stepped in, entered* (S) or *she stood* (so AV = J *stetit*) but *she waited*; cf. 6, 5; 7, 7 and our *stay* = Lat. *stare*, Arab. أقام (*Kings* 174, 27; cf. n. on העמיד, 4, 5). *To stay* means *to come to a stand, stop, wait, remain*. Shakespeare says: *a servant that stays upon me*; cf. העמיד לפני (4, 5) also עמד in Eccl. 1, 4; Ex. 9, 28 (ואשליחה אתכם ולא תספון לעמד) and Josh. 3, 16 (יעמדו) *המים*; cf. Ger. *stauen*).

JH נכה פתח הבית does not refer to E (as S states) but to the royal throne; נכה בית המלך refers to E, but not הבית. The throne was opposite the entrance, so that the King, seated on his throne, could see who was waiting in the forecourt.

(2) JH עמידה is a circumstantial accusative; see *Kings* 136, 37; 298, 3; and below, vv. 9. 14: שומח; v. 13: יושב; 6, 12: ראש. Cf. also Gen. 27, 6: הנה שמעתי את אביך מדבר אל עשו אחיך;

Is. 6, 1: וַאֲרָאָה אֶת אֲדֹנָי יֹשֵׁב עַל כִּסֵּא רִם וְנִשְׁאָ; Is. 6, 8: וְאֲשַׁמֵּעַ אֶת קוֹל אֲדֹנָי אֲמַר.

The rendering of וַתִּנָּח in *3 osculata est* is unwarranted; *5* אֶפְסָ, *7* אֶחֱדָתָ.

(3) The *מה* in *בְּקִשְׁתָּךְ וְמָה* is indefinite (GK²⁷, § 137, c) = *what(ever) thy request, even* (if it should be) *half the kingdom, it shall be granted to thee*. *מה* *בְּקִשְׁתָּךְ* means, not *מִכֶּלֶךְ מִחֲצִיתוֹ*, but *מִכֶּלֶךְ מִחֲצִיתוֹ* or *מִכֶּלֶךְ מִחֲצִיתוֹ*. The *ו* in *וְיִנָּח* (*5^v και ἔσται σοι*) is the *Waw apodosis*; cf. n. on *וְכָדִי* (1, 17). *S* supplies before this *ו*: — (*was du auch verlangst*). *5^v* inserts in the present verse before *και ποιήσω σοι*: — *ἀναγγελέον μοι*; and in v. 6, before *ἕως ἡμίσεως τῆς βασιλείας μου*: — *αἰτησαι* (cf. Mark 6, 22: *αἰτησὼν με ὃ ἐὰν θέλῃς, καὶ δώσω σοι*). *3* *etiam si dimidiam partem regni petieris, dabitur tibi*; *7* *אֶתְּנוּנָהּ לְךָ*; *5* *מִכֶּלֶךְ מִחֲצִיתוֹ* disregards the *Waw apodosis*; so, too, LB *auch die Hälfte des Königthums soll dir gegeben werden* and AV *it shall be even given thee to the half of the kingdom*.

(4) *מה* *לִּי* is preferable to *לְכוּן*; contrast *לָהֶם* (v. 8). For *וְהִמָּן* see n. on *וְנִעְרָתִי* (4, 16).

(5) The view (AoF 3, 36) that 5, 5-8 is merely an erroneous repetition of 7, 1 is gratuitous.

(6) *מה* *שְׁאַלְתָּךְ* must be read *שְׁאַלְתָּךְ*; see last n. on 2, 15.

(7) The ; at the end of this verse corresponds to our —. There should be a dash, not a colon in K's *Textbibel*; also the *Athnaḥ* in *בְּקִשְׁתִּי* (v. 8) is equivalent to a dash. *E* starts to tell the King what her petition and request is. She begins: *My petition and request* — then she hesitates and decides to wait another day; she therefore invites the King to dine with her a second time when she will answer his question (so, correctly, B and Wd). The idea, that it would be better to wait another day, comes to her while she adds the humble qualification: if the King is kindly disposed toward me, and if it seem proper to the King to grant my petition and to accede to my request.

(8) The last clause of v. 8, *וְיִמָּחַר אֶעֱשֶׂה כְּדִבְרֵי הַמֶּלֶךְ*, shows that the explanation given above is the correct interpretation of vv. 7. 8. If this last clause were omitted, we might interpret: *My request is* (= all I ask is simply) *that the King dine with me again*. *S* supplies in his translation after my request: — *besteht darin*, following *3 petitio mea et preces sunt istae* (just as LB and AV supply *is* at the end of v. 7) but in the nn. he gives the correct explanation; cf. n. on 4, 7.

מִיָּחָר (*5* *עֲשֵׂה*) is generally read *mōḥḥār* and supposed to be a

contraction of **מֵאַחֵר**.^{*} the part. Pual of **אַחַר**; but the initial **מֵ** is a remnant of **יוֹם**, *day*, just as the final **ם** in **שְׁלֹשִׁים**, *the day before yesterday*, lit. *the third day*; cf. the remarks on **לִגְזָל**: in nn. on 4, 14. The adverb **מֵאַחֵר** is shortened from **יוֹם אַחֵר**, **יּוֹמְאַחֵר** or **יּוֹמְאַחֵרִי**, for **אַחֵרֵא**, **יוֹם אַחֵרִי**, **יוֹם אַחֵרִי**; cf. Heb. **יוֹם אַחֲרָיו** (Prov. 31, 25; Is. 30, 8). For the long *â* cf. **אַחֲרָיו** = **אַחֲרָיו** + **ו**. The original meaning is *posterior day, subsequent day, following day*; contrast Fürst's dictionary (edited by R) 1, 724^a. The form **מֵאַחֵרֵא** (constr. **מֵאַחֵרֵת**) must be a compound of **אַחֵרֵת** + **יוֹם**; the fem. form **מֵאַחֵרֵת** may be a contraction of **אַחֵרֵת**; cf. **אַחֲרָיו**, *at last* and **אַחֲרָיו**, *at first* (SG², § 155) also **פֶּרֶת** (= **פָּרִית** *pāraiat*, ZDMG 61, 194, n. 2) Gen. 49, 22; see Genesis 111, 35 and GK²⁷, § 80, g.

(9) In **וְלֹא קָם וְלֹא זָע** the two verbal forms are participles in the accusative (**קָם** = **قَامَ**) not perfect forms. It is not necessary to say **וְהוּא לֹא קָם וְלֹא זָע**; see Kings 136, 38 and cf. n. on **עֲבִידָה** (v. 2). **Ἐῶ καὶ μὴ προσκυνεῖ με**, but **Ἐῶ καὶ μὴ προσκυνεῖ με** (in 4, 4 **Ἐῶ** has **Ἐῶ καὶ μὴ προσκυνεῖ με**). Nor does **וְלֹא זָע** mean *er machte nicht Platz* (S). **Ἰ sed nec motum quidem de loco sessionis suae**; LB *noch sich vor ihm bewegte*; AV *nor moved for him*. In **Ἐῶ** we find the correction: **καὶ οὐκ ἐξανάστη οὐδὲ ἐτρόμησεν ἀπ' αὐτοῦ**.

(10) For **זָרַשׁ** (**زَارَش**, **Ἰ Zares**) **Ἐῶ^{VL}** read **Ζωσάρα** (Vet. Lat. *Zosarra*) and **Ἐῶ^A**: **Ζωσάρα**, i. e. **זָרַשׁ**; for the **ω** cf. **Ἐῶ^V** **Βωραζή** = **בְּנִחָא** (1, 10). The form **Ζωσάρα** is probably influenced by the Greek name **Ζωσάριον**. Josephus reads **Ζαράσα** (with variants). Jensen conjectured that **זָרַשׁ** was a corruption of **גִּרְשָׁה** = **Qiri(ri)ša**, the name of an Elamite goddess; cf. **וְשִׁתִּי** (1, 9) and for **גִּ** = **ז**: **Ezekiel** 114, 31 and **Ἐῶ^V** **Αβαραζα** = **אַבְנִחָא**, **Ἐῶ^A** **Ζηβαθαθα** = **בְּנִחָא**; see nn. on 1, 10. For **Βαβυλ.** **גִּ** = **ק** see VG § 45, t (cf. *ibid.* b, β). Jensen is now inclined to identify **זָרַשׁ** with the **Babyl.** goddess of wine, **Sirešu** (see *Genesis* 81, 34; *Pur.* 30, 34; 31, 25) just as he accepts Graetz's (or rather J. D. Michaelis's) combination of **פּוּרִים** and **פּוּרָה** (see *Pur.* 50, 2; cf. n. on 3, 7) but his former explanation is preferable. According to **Ἐῶ**, **זָרַשׁ** was **בְּרַת תַּחְנִי פַחַת עֵבֶר** **וְשִׁתִּי** cf. n. on **הוּרִי** (1, 6). Ch thinks (EB 5411) that **זָרַשׁ** is a mutilated form of **צִרְפַּת**; cf. Ch's explanation of **וְשִׁתִּי** (1, 9).

(11) Hitzig's conjecture **רֵב פִּנְיוֹ**, *die Fülle seines Ansehns* (cf. **وَجِيد**) = *his great distinction* (endorsed by B) is just as gratuitous (contrast **פְּרִשִׁים** for **בְּרִשִׁים**, Nah. 2, 4) as his emendation **וּמִדְבַּר כָּל שְׁנָה** **וּמִדְבַּר כָּל שְׁנָה** (cf. 9, 10). **Ἰ filiorumque turbam**, **Ἐῶ^A** **Ἐῶ^V** = **Ἐῶ^V** **Ἐῶ^V** (cf. 9, 10).

*In BDB 563^b **מֵאַחֵר** is connected with Assy. **maxru**, *front*; but *front* means *past*, and *back* = *future*; cf. SFG 15, n. 3.

אשר גדלו המלך כל before (B: *alles das womit ihn der König gross gemacht*) would require the insertion of *בו* after *גדלו*; cf. *אשר לבש בו המלך* (see *Kings* 169, 33) 6, 8; also *כימים אשר נהו בהם* in 9, 22. Cases like *את כל אשר קרהו* (4, 7; 6, 13) are quite different; cf. also 10, 2. S's explanation, *all with regard to which the King had advanced him* (LB *Alles wie ihn der König so gross gemacht hatte*; AV *all the things wherein the King had promoted him*) is not natural; cf. the remarks on the common mistranslation of the phrase *אשר . . . שלחו*, *Nah.* 24, below, and n. on *אשר מלאו לבו* (7, 5). We must insert *כל* before *וית מיה די רבי יתיה מלכא וית* and *ע* following 3, 1 and *דוקפיה עלוי כל רברבנוי ועבדוי דמלכא*; *super omnes principes et servos suos*. In *עבדי* appears before *עבדי*, where it is less appropriate.

(12) *קרוא לה* (S *קרוא לה*; cf. SG², § 279, A) means *invited by her* (so Wd) not *to her* (LB, AV, S) = *לוחה* (Ruth 3, 10) and n. on 4, 3.

(13) *אשר עת* means *as long as* (LB, AV, S, K) not *when-ever* (B). *ἕως*, but *quamdiu*. *עת* is construct state before the relative clause; cf. *מקום אשר* (4, 2; 8, 17) and *Kings* 285, 5.

(14) *ויעש העץ* does not refer to H, but is impersonal; cf. the remarks on *הפיל* in nn. on 3, 7 and n. on 6, 9. *καὶ ἡτοιμάσθη τὸ ξύλον*, *et jussit excelsam parari crucem* (LB *und liess einen Baum zurichten*, AV, *caused the gallows to be made*) are free renderings. It is not necessary to read the passive *ויעש*. *ἕως* has in 8, 7: *καὶ αὐτὸν ἐκρέμασα ἐπὶ ξύλον* for *וואחו תלו על העץ*.

1

(1) For *נדה שנת המלך* (S *נדה שנת המלך*; cf. *נדה שנת המלך*) *נדה* has *ὁ δὲ Κύριος* (*ἕως* *δυνατός*) *ἀπέστυσε τὸν ὕπνον ἀπὸ* (omission of *ἀπὸ* in *ἕως* is a secondary correction) *τοῦ βασιλείως*, but *נדה* is no doubt more original. The omission of the name of God in the present passage is not designed, as Wd supposes; contrast n. on *המלך* (4, 14). The personification of sleep (AV^m *the King's sleep fled*) is quite natural. *Den König floh der Schlaf* (but not *des König's Schlaf floh*) is idiomatic German; cf. our phrase *the color fled from her cheeks*. In Gen. 31, 40 LB has for *והתדר שנתו מעיני* (*et fugiebatque somnus ab oculis meis*, AV *my sleep departed from mine eyes*): *und kam kein Schlaf in meine Augen*; but in the present passage LB has the prosaic translation *konnte der König nicht schlafen*; so, too, AV; *et noctem illam duxit rex insomnem*.

Ⓢ^v reads καὶ εἶπεν τῷ διδασκάλῳ αὐτοῦ εἰσφέρειν κτλ, but Ⓜ is more original. Ⓢ τῷ διδασκάλῳ αὐτοῦ (cf. *Pur.* 7, 21) is just as secondary as the clause ὅτι θεὸς ζῶν μετ' αὐτοῦ at the end of v. 13, or καλῶς ἐλάλησας in v. 10, or καλέσατε αὐτόν instead of יְבוֹאָה (ס נבֿ, ט יעֿל, Ⓢ ingrediatur) at the end of v. 5.

Ⓜ דְּבַרֵּי הַיָּמִים (ט דְּוִיבִיא) is a gloss (so, too, J) derived from 2, 23 and 10, 2; cf. n. on 8, 14 and the remarks on the gloss פִּיט, *Nah.* 31.

(2) Similarly מִשְׁמֵרֵי הַסֵּף is a scribal expansion based on the received text of 2, 21. Cf. the scribal expansions in 2, 3, 8.

(3) In מִדָּה נִעְשָׂה יָקָר וגדולה the two nouns are genitives depending on מִדָּה (Ⓢ *quid, pro hac fide, honoris ac praemii M consecutus est*). In the same way we find in the cuneiform account of the Deluge, l. 174: ā'ū-ma ūcī napišti, *what soul has escaped?* cf. Arab. اى رجل ājju rájulin, *what man?* (WdG 2, 220). Consequently we must read the ideograms at the end of ll. 82, 83, and 68 of the Flood tablet as genitives (not accusatives, HW 556^a; nor nominatives, KB 6, 234) viz. mīma iṣū eḡēnši xurāci, i. e. *I loaded her (the ship) with all the silver I had, I loaded her with all the gold I had*; lit. (with) *whatever I had I loaded her of gold*; eḡēnši = aḡēnši from ḡēnu = בִּעֵן. Heb. טַקֵּן (Gen. 45, 17) is an Aramaism; cf. פִּתְרוֹן in Gen. 40 (see *Nah.* 25, 2). The passages in Gen. 40, 45 belong to the Ephraimitic Document. AG², 303 translates eḡēnši: *I filled it*; for the epenthesis of the ē in eḡēnši see my *Assyr. E-vowel*, p. 28; cf. AG², 266, 94. In the same way we must read in l. 68 of the Flood tablet: III šar ḡābe nāš sussulša iḡābilitū šamni, i. e. *three σάρροι of (sesame-) oil (see Pur. 30, 39) carry her stevedores* (lit. *καρρηφόροι, basket-bearers*; cf. also Delitzsch, *Mehr Licht*, p. 39).

(4) For בָּא אֶל־הָצָר בָּא read לְהָצָר בָּא; the omission of the א is due to haplography; see *Ezra* 30, 27; *Kings* 245, 35; ZDMG 61, 289, 40.

(5) For עֹמֵד (ט קֹאִים, ס עֹמֵד) waiting (not standing, AV *standing*) see n. on 5, 1.

(6) For מִדָּה לַעֲשׂוֹת cf. n. on 1, 15.

Ⓜ לַעֲשׂוֹת יָקָר יוֹתֵר מִמֶּנִּי does not mean *to confer more honor than on me* (B *mehr Ehre als mir*; also Wd *mehr als*, AV *more than to myself*) but *to confer honor except on me* (Ⓢ^v εἰ μὴ ἐμέ, Ⓢ *nullum alium nisi*; LB *wem anders denn mir*, K *ausser*) S translates *ausser mir*, but in his nn. he says, יוֹתֵר מִמֶּנִּי means *mehr als ich*; cf. n. on 4, 7. Ⓜ יוֹתֵר מִמֶּנִּי (ט יוֹתֵר מִנִּי, ס מִבְּיָדִי) means *beyond me, beside me, in addition to me*. Nor does יוֹתֵר מִן mean *more than* in Ecclesiastes, as Wd states. In Eccl. 2, 15 יוֹתֵר means *exceedingly, extremely, very*; in 7, 11 it means *exceeding; superior, better*; in 7, 16: *exceeding, over, too*; in 12, 9: *beyond, in addition to*; in 12, 12: *besides* (see *Eccl.*).

(7) The prefixed nominative absolute, at the end of this verse, **איש אשר** **המלך הפך ביקרו**, does not reflect the *verblendete Überstürzung* of H, as Wd supposes; this construction is by no means abrupt (B) in Semitic; cf. GK²⁷, § 143, c, footnote; WdG 2, 256; SG², § 317; Dillmann, Ethiop. gr.², p. 446 (Eng. translation, p. 505).

(8) For the phrase **די לבישו ביה ית** (**אשר לבש בו המלך**) **גילנא ביומא די על למלכותא**, but **لخص ملحا** see n. on **כל** (5, 11).

The last clause of this verse, **ואשר נתן כתר מלכות בראשו**, is a tertiary scribal expansion, derived (cf. n. on 8, 14) from the secondary addition in 8, 15 (**ועשרת זהב גדולה**) and **אשר** is a quaternary gloss. If we omit **אשר**, the suffix in **בראשו** refers to the man who is to be honored (just as the Maccabean prototype of M, Jonathan, was honored by King Alexander Balas; see 1 M 10, 20. 61; *Pur.* 6, 35; cf. also third n. on 9, 16) but **ואשר נתן כתר מלכות בראשו** can mean only *on whose head* (referring to the horse) *a golden crown has been placed* (so **ט**, B, K, Wd, S). In **ט** **ודי אתיהב כלילא דמלכותא ברישיה** the suffix refers to the horse, the clause being coordinated to the preceding relative clause (**אשר רכב עליו מלכא** **ביומא דעל למלכותא**). **ט**, LB, and AV, however, do not refer the suffix to the horse: **τ et (homo debet) accipere regium diadema super caput suum**, LB (*den Mann . . . soll man herbringen*) *dass man die königliche Krone auf sein Haupt setze*, AV *and the crown royal which is set upon his* (scil. the King's) *head* (this would require transposition of **אשר נתן**—**מלכות**: **אשר נתן בראשו**). **אשר נתן** was inserted by a reader to whom the **כתר מלכות** on the head of M seemed too gross an exaggeration; cf. n. on the gloss **ימים רבים** (1, 4). If the final clause, **ונתן כתר מלכות בראשו**, were original, we should expect a reference to **כתר מלכות** in v. 10, after **קח את הלבוש ואת הסוס**; also in v. 11. It is possible that this gloss **ונתן כתר מלכות בראשו** stood originally after **והלבשו** **את האיש אשר המלך הפך ביקרו**. **אשר נתן** is, of course, perfect Nif'al, not impf. Qal (Maurer) for **נתן** (see *Judges* 57, 42). Nor is it necessary to read **וינתן** or **וינתנו** (B) for **ונתן**, especially if this gloss stood originally after **והלבשו וגו'**. In **ט**^v this clause is omitted; in **ט**^s a hand of the 7th cent. has added in the margin (after the clause **אשר רכב עליו מלכא**) the correction *καὶ δοθήτω διάδημα βασιλείας ἐπὶ τὴν κεφαλὴν αὐτοῦ*.

(9) It is better to read, with O, for **והלבשו** (**ט**) **וקראו** (**וילבשו**) the singular, **וקרא**, **והלפש**; in the same way **והרכיבוהו** (**ט**) **והרכיבוהו** (**וירכיבוהו**) should be pointed **והרכיבוהו**; cf. the singular forms in v. 11 and **ט**^v *στολισάτω . . . ἀναβιβασάτω . . . κηρυσσέτω* (**ט**^s *στολισά-*

τωσαν κηρυστέωσαν are secondary). The incorrect plural forms והלבושו &c are due to the preceding הפרחים. The author no doubt believed that M did not merely superintend these functions, but that he performed them himself; cf. especially \mathfrak{T}^2 (260, 23). The statement at the end of c. 5, ויעש העץ (cf. also אשר הבין and אשר הכין in 7, 9, 10) is somewhat different.

\mathfrak{H} רחוב העיר (\mathfrak{T} פתאח דקרתא) is the *forum of the city* (Keil) not the place before the royal palace (Schultz, B, Wd). M was led on horseback through the City, not through the Acropolis; cf. last n. on c. 3. This forum may have been before the Acropolis which contained the royal palace, but not immediately before the royal palace.

(10) For היושב בשער המלך (\mathfrak{I} *qui sedet ante fores palatii*) see n. on 2, 19.

The question raised by J. D. Michaelis, *Had the King forgotten that all the Jews were doomed to destruction?* is easily answered. The King might have honored M, even if all the Jews were to be massacred in a few months; a soldier (or sailor) may be decorated before he is put to death. But the King had probably decided to discard H and his sanguinary policy, as soon as he learned from the official records that M had saved his life, not H. The order to honor M, which he gives to H, is the first instalment of the punishment he intends to mete out to H (cf. n. on 7, 7). Nor is it reasonable to ask, *How did the King know that M was a Jew at the King's Gate?* This was probably stated in the records; if not, the attendants of the King could easily supply this information, just as Harbonah told the King that H had put up a stake for M. If the King asked, *Who is this M?* some one was no doubt present who could answer: *He is a Jew* (who has a stand) *at the King's Gate*. But M may have been a familiar figure in Susa, so that he was known to the King. Cf. nn. on 2, 10, 11; 3, 14.*

(12) \mathfrak{S}^v κατὰ κεφαλῆς for הפרי ראש (\mathfrak{T} מתעטת על רישיה) is corrected in \mathfrak{S}^s to κατακεκαλυμμένος κεφαλῇ. J's conjecture, that the original text was not ראש or ריש, but רוח, is destitute of all probability.

(13) The *Dagesh forte conjunctivum* (GK², § 20, k) ויאמר-לו is due to the enclitic character of לו; cf. the Dagesh in אקובד-נא &c for אקובד-נא (Cant. 73, ad Cant. 3, 2; Proverbs 67, 41) also Arab. لايا ما fi-kúlli-mā 'āmin; قليل ما qalilūmma; فاما الناس ما حاشا قريشا la'íamma, with great difficulty;

*I believe, of course, that E is entirely fictitious (see *Pur.* 21, 35). I merely try to defend the author of E against unwarranted criticisms of modern expositors (cf. e. g. nn. on 2, 10; 3, 14; 7, 7; 8, 11, 13; 9, 3) just as my paper on *Jonah's Whale* (cf. *AJSL* 23, 255) in the *Proceedings of the American Philosophical Society*, vol. 46, pp. 151-164 (1907) is not a vindication of the historical character of this Sadducean apologue (about 100 B. C.) but a refutation of some unfounded objections raised by modern students of the Bible.

fa'ámmâ 'n-nâsu-mâ* ḥāšā Quraišan (WdG 2, 224, D; 276, B; 343, B) &c. The *Dagesh orthophonicum* (GK²⁷, § 13. c) in חֹכְלֵלִי (cf. 7, 3: אֶסְמַצְאֲתִי) is different. For enclitic words in Heb. see *Nah.* 19; cf. VG 70, below; 94, l. 4. Contrast ZAT 3, 17-31.

We need not suppose that H's wife and his friends were familiar with the Scriptural passages concerning the Amalekites (Ex. 17, 16; 1 S 15, 2-7; Gen. 32, 26, &c.). A person who lived in Susa might have seen with his own eyes that it was hard to accomplish anything against a Jew. Cf. the parallels between E and the Book of Nehemiah referred to at the end of nn. on 3, 1.

(14) For the *Waw apodosis* in עוֹדִים מִדְּבָרִים עִמּוֹ וְסִרְסִי וְנָן cf. Job 1, 16. 17. 18 (עוֹד זֶה מִדְּבָר וְזֶה בָּא) and n. on כִּרִי (1, 17).

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(2) For the gloss אִיךְ בִּיּוֹמָא (Ἐ τῇ δευτέρῃ ἡμέρῃ, Ἐ γὰρ בְּיוֹמָא) see n. on 2, 14.

(3) The preposition in בְּשִׂאלְתִּי (so, too, § 7) and בְּבִקְשִׁתִּי is not the ב *essentiae* (see *Numbers* 57, 46) as Wd supposes; nor have we the ב *essentiae* in רִבְכָן (4, 16). אֲשֶׁר בְּשִׂאלְתִּי means simply *at my request* (so AV) just as בְּדִבְרִי (1, 12) means *at the command*. This is a variety of the ב *instrumenti*; ב in this connection means *through the force of*; cf. our *in* or *by virtue of* and *by order* &c. Ἐ δὲ θῆται ἡ ψυχὴ τῷ αἰτιάματι μου; Ἐ, freely, *dona mihi animam pro qua rogo*.

(4) אֲשֶׁר (so, too, § 8) is Aramaic; cf. the last but one paragraph of nn. on 1, 8.

The clause כִּי אֵין הָעֵרִי טוֹיָה בְּנוֹק הַמֶּלֶךְ means: *It is not worth while to annoy the King on account of the enemy* (so, too, Reuss).—The sense is correctly given by B (431, 13): *der Feind ist nicht werth, dass ich seinetwegen den König verletze oder betrübe*, except that *verletze* or *betrübe* is not the proper word; it should be *belästige*, *behellige* (see below). The literal translation would be: *The enemy is not equivalent to the annoyance of the King*. The ב in בְּנוֹק is the ב *pretii*: the enemy is no equivalent *at the cost of* the annoyance of the King; cf. Josh. 6, 26: בְּבִלְכִּי יִסְדְּנָה וּבְצִעְרִי יֵצִיב דְּלִתְיָהּ, *he shall lay the foundation thereof at the cost of (AV in) his first-born, and at the cost of (AV in) his youngest son shall he set up the gates of it*; i. e. *The laying of the foundation shall cost him his first-born, the setting up of*

* Mā in such cases must be connected with the preceding word, not with the following حَاشِي. Also in حَمَّةٌ حَبِيئَةٌ مَا هِيَ ḥāiīatun xabītatun mā hiya, *a very dangerous snake* and similar cases (WdG 2, 276, D) mā emphasizes the preceding word; the original meaning is: *A snake—dangerous indeed she (or he)*. For the emphatic -ma in Assyrian see also Moses Schorr, *Altbabyl. Rechtsurkunden* (Vienna, 1907) p. 60.

the gates shall cost him his youngest son (see the translation of this passage in the Polychrome Bible and cf. above, n. on 4, 7). To annoy the King would be too high a price for the punishment of this enemy; the enemy is so utterly worthless that it would be a pity to give the King the slightest annoyance on his account. This statement implies the greatest respect and consideration for the King, and the utmost contempt and hatred for H. Θ^2 renders correctly: אִיוֹם לִית בַּעִל דְּבַבְיָהּ. Θ^2 renders correctly: דְּמִלְכָּא שְׂרִי בַּטְנָא דְּמִלְכָּא. The noun טַנָּא means not only *zeal*, but also *annoyance*; אֲזַיֵּב means *to be provoked* (cf. Ger. sich ereifern and Heb. קִנְיָהּ Deut. 29, 19; Ezek. 5, 13; ψ 79, 5).

The ἀπαξ λεγόμενον זָק does not mean *damage*, but *annoyance*. It corresponds to Arab. نَزَق nāziqa, *to be easily angered and easily pacified* (طاش وخف عند الغضب). The noun نَزَاقَة nazāqa means *a swell of sudden anger, a fit of disappointment or anger, a huff*. Also Assy. nazāqu (impf. izziq) means *to disturb, trouble, harass*. Barth's combination of זָק with ناقص nāqqaṣa, *to injure* is wrong (cf. BA 3, 81).

Dan. 6, 3, וְיִמְלֹכָא לֹא לְהִוָּיָא זָק, does not mean *that the King should have no damage*, but *that the King should not be annoyed, troubled* (with the administrative details of the government). Θ renders correctly: ὅπως ὁ βασιλεὺς μὴ ἐνοχλήται. \mathfrak{I} et rex non sustineret molestiam, LB und der König der Mühe überhoben wäre. Behrmann's rendering, ne quis rex detrimenti capiat, which is endorsed by Marti, is incorrect. \mathfrak{S} translates: כִּלְכִּלְכִּי לֹא נֹחַם עַבְדֵּי, *that they (the satraps) should not annoy the King*; אֲרִי (הָרִי) means not only *to do harm*, but also *to annoy, molest, irritate*.

In Ezr. 4, 13 מְלָכִים תְּהַנֶּק means: *she (Jerusalem) will give the great King* (cf. ZDMG 61, 289, 17; Nah. 30, below) *trouble*. Jerusalem cannot *injure* the great King, but the city may *give him trouble*. The clause וַאֲפָסָם מְלָכִים תְּהַנֶּק certainly does not mean: *thou shalt endamage the revenue of the Kings* (AV). Θ^v has here καὶ τοῦτο βασιλεὺς κακοποιεί. \mathfrak{I} et usque ad reges haec noxa perveniet. \mathfrak{S} כִּלְכִּלְכִּי הָאֵל עַלְמֵי, LB und ihr Vornehmen wird den Königen Schaden bringen; but Θ^L reads 1 Esdr. 4, 13: καὶ πρὸς τοῦτοις βασιλεῦσιν ὀχλήσουσιν (cf. end of next paragraph).

In Ezra 4, 15 מִתְּהַנֶּקֶת מְלָכֵי וּמְדִינֵי means, not *hurtful* (AV) but *troublesome for the great King* (ὁ μέγας βασιλεὺς) and the provinces (the satraps) and מִתְּהַנֶּקֶת מְלָכֵי, at the end of v. 22: *to the trouble (or annoyance) of the great King* (not *to the hurt of the kings*; so AV). אַחֲרָם in Ezra 4, 13 is certainly not a noun meaning *revenue*, but an adverb with the meaning *eventually, finally, ultimately*. Θ^v has in Ezra

4, 15: *κακοποιῶσα βασιλεῖς καὶ χώρας* (so, too, \mathfrak{S}^L 1 Esdr. 4, 15; but Ezra 4, 15: *βασιλεῦσι καὶ πόλεσιν ἐνοχλοῦσα*; so, too, \mathfrak{S}^V 1 Esdr. 2, 19) and at the end of v. 22: *εἰς κακοποιήσιν βασιλεῦσιν*; but \mathfrak{S}^L has here *εἰς τὸ μὴ ἐνοχλείσθαι βασιλεῖς*, and in 1 Esdr. 4, 22: *τοῦ ὀχλείσθαι βασιλεῖς*, cf. \mathfrak{S}^V 1 Esdr. 2, 24 *εἰς τὸ βασιλεῖς ἐνοχλήσαι* (see below).

In the present passage \mathfrak{S}^V renders **כִּי אֵין הָצַר שְׂוָה בְּנוֹק הַמֶּלֶךְ** :—*οὐ γὰρ ἄξιος ὁ διάβολος τῆς αὐλῆς τοῦ βασιλέως*. J restores the Heb. text on the basis of this corrupt translation as follows: **כִּי אֵין הַשָּׂטָן שְׂוָה בְּחֶצֶר הַמֶּלֶךְ**. This may be archaic Hebrew, but even Saul would not have understood it without the help of the witch of En-dor (cf. n. on 8, 1). \mathfrak{S}^V αὐλῆς is also supposed to be a corruption of ὄργῆς, but it is difficult to see how ὄργῆς should have been corrupted to αὐλῆς; cf. the remarks on the emendation κλήρων for ὑμῶν in nn. on 3, 7. C 197 thinks that αὐλῆς represents a Grecized form of עוֹלָה, *injustice*. The original reading may have been the abbreviated genitive of ὄχλησις, *trouble, annoyance* (cf. ὄχλον παρέχειν, *to give trouble, &c.*). \mathfrak{S}^L καὶ ἤθελον ἀπαγγεῖλαι ἵνα μὴ λυπήσω τὸν κύριόν μου gives the sense of the passage correctly, but freely. *Ἔ nunc autem hostis noster est cujus crudelitas redundat in regem* (i. e. whose extreme cruelty will reflect on the King) is a mere guess. LB *so würde der Feind dem Könige doch nicht schaden* is entirely wrong; nor is the rendering in K's *Textbibel* any better: *da aber der König geschädigt werden soll, so verdient der Widersacher nicht geschont zu werden*. In \mathfrak{S} **אֵין מַלְאָךְ עֹלָה שְׂוָה בְּנוֹק הַמֶּלֶךְ** the participle **מַלְאָךְ** seems to be a corruption, not of **עֹלָה**, as B-R suggest, but of **שְׂוָה**; \mathfrak{S} has **שְׂוָה** in 3, 8, but **שְׂוָה** in 5, 13. **אֵין מַלְאָךְ עֹלָה שְׂוָה בְּנוֹק הַמֶּלֶךְ**. All these various renderings presuppose no different text. **אֵין מַלְאָךְ עֹלָה** seems to be a transposition of **אֵין מַלְאָךְ**; cf. conclusion of n. on **אֵין מַלְאָךְ עֹלָה** (8, 10).

אֵין מַלְאָךְ עֹלָה שְׂוָה בְּנוֹק הַמֶּלֶךְ is correct and means: *for the enemy is not worthy of troubling the King*, i. e. *the enemy is so contemptible that it is not worth while to trouble the King on his account*. All the emendations proposed are unnecessary. Oettli's conjecture, **כִּי אֵין הַצָּלָה שְׂוָה בְּנוֹק הַמֶּלֶךְ**, *salvation (from this destiny) is not worth the damage of the King* (endorsed by Wd) is gratuitous and illogical. Nor can we accept O's emendation **הָצַר שְׂוָה** for **הָצַר שְׂוָה** (S: *solches Bedrängniss wäre nicht hinreichend den König zu betrüben*). GB¹⁴, s. v. **שְׂוָה** renders: *Der Feind verdient nicht, dass der König verletzt wird*; this should be *dass der König (seinetwegen) behelligt wird*.

The rendering of AV, *although the enemy could not countervail the King's damage*, has recently been defended by W who says (W 18) that

the meaning of our passage is, H would not be able to reimburse the King for the damage (loss of taxes &c) he would suffer, if he permitted H to exterminate the Jews. W 24 calls attention to the fact that there were a great many Jewish publicans in Egypt, and that the King (Euergetes II) would have suffered great loss, if the Jewish farmers of the revenues had been exterminated together with their coreligionists. But if the property of the Jews had been confiscated, the King would have received, not only all the taxes collected by the Jewish publicans (including their commission) but also their accumulated wealth; see also *Pur.* 28, 15.

(5) **וְיֵאמֶר** 2° (so, too, **ט**) is superfluous. **Θ**^v has simply *εἶπεν δὲ ὁ βασιλεὺς τίς οὗτος κατλ.*

מִי הוּא זֶה וְאַיִיזָה הוּא means *Who is it, and where is he?* (cf. **מִי זֶה וְעַל מִי זֶה** at the end of 4, 5). It is perfectly natural to say **מִי הוּא** in the first clause, and **אִי זֶה הוּא** in the second: in the first clause, **הוּא** emphasizes the interrogative pronoun; in the second, **הוּא** is the subject and quite appropriate according to GK²⁷, § 136, b; **אִי זֶה** means here *where?* not *which* (Eccl. 11, 6). The demonstrative **זֶה** emphasizes the interrogative **אִי** in the second clause (contrast GB¹⁴, 24, below) just as **הוּא** emphasizes **מִי** in the first clause (see *Nah.* 47, ad v. 12). For **אִי**, *where?* cf. Is. 50, 1; 66, 1; Job 28, 12, 20; 38, 19^b. Heb. **אָן** *where?* Ruth 2, 19 (= Assy. *ānu*, Arab. *ain* **أَيْنَ**; see *Kings* 203, 9) is merely **אִי** with the interrogative particle **אֵי**; which we have also in *mannu*, *who?* (see n. on 1, 12). **Θ**^{VL} omit **וְאַיִיזָה הוּא**, in **Θ**^s a corrector has added *καὶ ποῖός ἐστιν οὗτος*, **ס** **מִי הוּא**, **ט** **מִן הוּא דִּין וּבִאֵר דִּין אֲתֵר הוּא** **א**, **א** **אֵי**.

מִלֵּא לְבוֹ means *whose heart has filled him* (so AV^m) but not *welchen sein Herz erfüllt hat* (Wd) nor *der sein Herz damit erfüllt hat* (S) nor *dessen Herz ihn erfüllt hat* (B). Cf. the remarks on the common mistranslation of **שִׁלְחֵי . . . אֲשֶׁר** in nn. on 5, 11. We must (with J) read **אֲשֶׁר מִלֵּא לְבוֹ**, *who has filled his heart*, i. e. *who has the audacity*, **Θ**^{VL} *ἐτόλμησε*, **א** *audeat*, **ס** **לְבִי**, **ט** **אֲמִלְכִינִידָה**, **לְבָבָהּ**; cf. the Pharisaic gloss Eccl. 8, 11 and Acts 5, 3 where Peter says to Ananias: *διὰ τί ἐπλήρωσεν ὁ σατανᾶς τὴν καρδίαν σου, ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον*. A man must fill his heart (i. e. his mind) with barefaced audacity in order to undertake such a venture; he must gather up courage in his heart.

(6) **אִישׁ צָר וְאֹיִב הַמֶּן הָרַע הַזֶּה** does not mean *The adversary and enemy is this wicked H*, so AV; LB *der Feind und Widersacher ist dieser böse Haman* (similarly S and K). This would require the article, **הָאִישׁ הַצָּר וְהָאֹיִב הוּא הַמֶּן הָרַע הַזֶּה**; cf. GK²⁷, § 126, k; § 116, q. **Θ**^v *ἄνθρωπος ἐχθρὸς Ἀμαν ὁ πονηρὸς οὗτος*, omitting **צָר**; in **Θ**^s a corrector has prefixed *ἐπίβουλος καὶ τὸ ἐχθρὸς*. **א** *hostis est inimicus*

noster pessimus iste est Aman, inserting *noster*; § חַסְדָּא מַלְכָּא סְכִינְכֵּי עִמָּא. גַּבְרָא מַעֲיָקָא וּבַעֲלִיל דְּבִנְיָא הַמֶּן בִּישׁ הַדִּין ט, הַמֶּן הַסְּ הַטָּן עִמָּא. B's *ein Drangsal übender und feindseliger Mann ist dieser böse H da* is very awkward. The first clause, אִישׁ צַר וְאֹרִיב, represents the answer to the King's question מִי־הוּא זֶה, and the second clause, הַמֶּן הָרַע הַזֶּה, answers the question וְאִי־הוּא הוּא (cf. n. on v. 5). The King asks, *Who is it? and where is he?* E replies: *A man, an adversary and an enemy: H, the evil one, there!* In L's edition (but not in Swete) we find the correct punctuation: ἄνθρωπος ἐχθρός· Ἀμαν ὁ πονηρὸς οὖτος. C xx translates: *Ein Widersacher und Feind ist es; H ist dieser Bösewicht*, but C 198 explains: *Jener Übelthäter und Feind ist H, dieser Bösewicht*.

E had invited H to the banquet in order to be able to give the King this answer. If she had accused H in his absence, the grand vizier would have had a better chance to defend himself (cf. C 168). Here he was confronted with the Queen, and he collapsed, not because he had tried to exterminate all the Jews, but because he knew the King was aware of the fact that M, not H, had saved the King's life, and that H's hatred against M and the Jews was chiefly due to his apprehension lest the trick to which he owed his sudden elevation might become known to the King (cf. n. on 3, 4). The situation was all the more desperate after the Queen had told the King that she was a Jewess and the foster-daughter of M who had saved the life of the King.

אֵל נִבְעַת means *he was surprised, taken by surprise, overtaken* (Ger. *überrumpelt*) not *he was afraid* (so AV). Arab. بَغَتْ means *to happen unexpectedly, to come or fall upon a person suddenly and unexpectedly* (بَغْتَةٌ إِذَا فَجَأَ). The noun بَغْتَةٌ denotes a *surprising event, a sudden attack*. ⁶⁷ ἐταράχθη, which is used in 4, 4 for וַתַּחְלָהֵל; ἴ obstupuit. § אִשְׁתַּעֲמִים; so, too, in 4, 4 for וַתַּחְלָהֵל. ט.

(7) For the pregnant construction, וְהַמֶּלֶךְ קָם . . . אֶל גֶּנֶת הַבֵּיתָן, cf. the last paragraph of nn. on 4, 4. W's conception of this passage is entirely wrong. It is perfectly natural that the King leaves the room and goes to the garden. In the first place, he was very much incensed and did not like to give vent to his anger in the presence of the Queen; many a man who is enraged will get up and leave the room rather than speak out in the presence of his wife. Moreover, the King wanted to have time to think the situation over. H was grand vizier and had no doubt a number of powerful adherents; so he could not be disposed of without due consideration. B states that the King went to the park *um in der freien Luft die erste Hitze des Zorns verrauchen zu lassen und zu überlegen, welche Strafe über H zu verhängen sei*. The King's suspicion had been aroused as soon as he learned from the official records that M, not H, had discovered the conspiracy (cf. n. on 6, 10). The

statement that the King left the room and went to the garden, is not a *grober und geradezu unerklärlicher Compositionsfehler* (W 18; contrast C 181, below). In a dramatic performance (see *Pur.* 38, 31; 12, 1) the audience would wait in breathless expectation for the reappearance of the King. When the King returned, he knew, of course, that H had no idea of assaulting the Queen; his remark, *Is he going to assault the Queen while I am at home?* is a cruel jest (C 200 calls it *tödtende Ironie*). It showed how the King was disposed toward H (C 200 says: *In diesen furchtbar ironischen Worten lag H's Todesurtheil*).

For **נָתַתְּ הַבִּיתָךְ** see nn. on 1, 5.

For **עָמַד**, *remained* (not *stood up*, AV; ἤ surrexit ; $\text{س} \text{عَمَد}$) see n. on 5, 1.

For **אָלִיךְ** read **עָלִיךְ**; see n. on 1, 17. $\text{הָעֶלְיָה כְּחֶסֶד שְׂמֵחַ}$ אָרוֹם אֶסְתָּקַפְתָּ עֲלוֹהֵי בִישָׁתָא מְלוּתָא מְלִכָא * $\text{ע} \text{מַעַן מַלְכָּא}$.

(8) The pointing **נָפַל** implies that H threw himself at the feet of E (cf. 8, 3) when the King returned. The translation *had thrown himself* (AV *was fallen*, S *war niedergefallen*, K *war niedergesunken*, ἤ reperit *Aman super lectulum corruisse*) would require the pointing **נָפַלְתָּ**; for the pluperfect cf. n. on 1, 9. The participle is more dramatic. Also **שָׁב** is participle, not perfect.

After **עַל הַמִּשָּׁה** we may supply (but not insert) **לְהַחֲזִיק בְּרִגְלֶיהָ** or **לְנָשֵׁק לְרִגְלֶיהָ**; cf. **וַתִּחַזַּק בְּרִגְלָיו** (2 K 4, 27) and $\text{ἐκράτησαν αὐτοῦ τοὺς πόδας}$ (Matt. 28, 9) also **נִשְׁקָה בָר** (ψ 2, 12) *kiss the ground* = Assy. qāqqara nūššiqû (AJSL 19, 134; ZDMG 58, 630, n. 36). See e. g. KB 1, 28, 28; 32, 37: šepê'a iḡbatû-ma arimšunûti, *they clasped my feet, and I pardoned them*; KB 2, 178, 19: unaššiq šepê'a rēmu aršišû-ma, *he kissed my feet, and I granted him mercy*. If E was recumbent on a dining couch, H had to bow down **עַל הַמִּשָּׁה**, if he wanted to clasp, or kiss, the feet of the Queen. A man may kiss the hem of the garment of a lady to show his humble devotion to her; but her husband may misinterpret it. S's rendering *vor dem Diwan* is inaccurate. If H had fallen down before the couch, the King could not have made his cruel jest. Heb. **עַל** cannot mean *before*; it might mean *close to, hard by*; cf. GB¹⁴ 534^b, 3, c. This **עַל** is different from **עַל שֻׁלְחָן** (cf. our phrase *to sit over a meal*) &c (*Kings* 134, 27). If a man sits very close to a lady in a crowded car, he sits almost *upon* her. $\text{س} \text{حَسْبُ}$ has in 8, 3 $\text{س} \text{كُحْم}$ **וַתִּפֹּל לְפָנֵי רִגְלָיו** for **מִשָּׁה**. For **מִשָּׁה** = *lectulus convivalis* (Talmud. **מִסָּב**) see BL 68.

*Syr. **גָּרַם** is a transposed doublet (cf. **שְׁלֵמָה** = **שְׁלֵמָה**) of **גָּמַר** = **גָּמַל** = **כָּמַל**; see last n. on c. 7; cf. AJSL 23, 245 (**قَرع** = **قعر**) and 247 (**كُرم** = **مُكر**) also Arab. **تَجَرَّم** = **تَجَرَّم** (الحول اذا انقضى وتم). Cf. last n. on 4, 4.

For **הגם לכבוש את המלכה עמי בבית** see conclusion of first n. on v. 7; **גם** corresponds to the Ger. *etwa gar* (so, correctly, S) cf. *etiam* (Cic. *Tusc.* 2, 7, 17) and **האך** Job 40, 8; Gen. 18, 13, 23; Am. 2, 11.

לכבוש is not inf. with the prefixed preposition **ל**, but impf. with prefixed emphatic **ל**; see *Proverbs* 52, 11; *AJSL* 22, 201, l. 18; contrast GK²¹, § 114, i, note 1; see also my paper on the *scriptio plena* of emphatic **la-** (**לא**) in *OLZ* 10, 305, and the remarks on Hag. 1, 9 in nn. on 3, 7.

W 18 remarks, the King does not say *the Queen*, which would be more correct and more impressive, he says: *soll denn dem Weibe in meinem Hause Gewalt angethan werden?* It is true that **ἔχ** have **ἡ γυναικα**, but **ἔχ** has **את המלכה**; so, too, **ἔχ**. On the other hand, **ἔχ** has **ἡ βασίλισσα** in 1, 19 where the omission of this title in **ἔχ** is intentional.

הדבר refers, of course, to the cruel jest of the King (see conclusion of first n. on v. 7) not to a special command to execute H, as B supposes; the order to put the grand vizier to death is given at the end of v. 9 in the words **תלהו עלי**.

For **הפך** (**ἔ** *statim operuerunt faciem ejus*) read, with Condamin (*Revue biblique*, 7, 2, 258-261, cited by S) and Perles (*Analekten*, p. 32) **הפך**, as in **ψ** 34, 6, following **ἔ** *διεγράφη τῷ προσώπῳ*. The omission of the **ך** is due to haplography; for **ך = ר = ד** cf. **פִּרְחָא** (9, 8) = **פִּרְחָא** and end of second paragraph of nn. on **אהשוורש** (1, 1) also n. on **ונדרד** for **ונדרד** in *Nah.* 33. **س** *دا* **stand** *H* *schmachbedeckt* follows **ἔ**; but in his nn. he says: Owing to the reference to 6, 12, the reading of the received text is preferable: there M (*sic!*) was **א** *ראש*; now H's head is covered. S adds: Cf. for the game of dice, that took place between H and M, 3, 7; 9, 24-26.—If S had been able to carry his own notes through the press, he would probably have suppressed these remarks; cf. n. on 4, 7.

(9) For **הרבונה** see nn. on 1, 10. According to **ἔ** the eunuch who suggested the impalement of Haman was not **הרבונה**, but **Βουγαθαν** = **בגתן** who had been impaled according to 2, 23; see n. on 2, 22.

הנה does not mean *Huc accedit quod* (S). It implies an ellipsis, just as the **גם כי** (Ruth 2, 21) *I might also state that*, or **אך כי אמר** (Gen. 3, 1) which corresponds to our *by the way* or *à propos*; cf. also **אך לא הביאה** in 5, 12. Harbonah thinks H is a **בן מות**; he ought to be impaled, and we have not only a malefactor worthy of impalement, behold! there is also (**גם**) the pole which H set up for M.* If we render this **גם** by *Why*, we have again an ellipsis: *Why, there is the pole* means originally: *Why don't you impale him? There is the stake &c.*

* H's pole is a May-pole; see *Pur.* 11, 23; *BL* 102.

מִי אֲשֶׁר דִּבֶּר-טוֹב עַל הַמֶּלֶךְ (cf. 1 S 25, 30; Jer. 32, 42) could mean only *who made kind remarks about the King*, (AV *who has spoken good for the King*, LB *der Gutes für den König geredet hat*) but not *who did the King a good turn* or *who rendered the King a great service* (S *der doch für des Königs Heil gesorgt hatte*). We must point דָּבַר טוֹב and insert גָּמַל before this. \mathfrak{S}^v has simply Μαροχαίω τῷ λαλήσαντι περὶ τοῦ βασιλέως, in \mathfrak{S}^s a corrector has added ἀγαθά. Also \mathfrak{S}^l reads τὸν Μαροχαῖον τὸν λαλήσαντα ἀγαθὰ περὶ τοῦ βασιλέως, \mathfrak{I} *qui locutus est pro rege*, \mathfrak{S} $\text{ܡܪܚܐܝܐ ܕܠܐܠܗܝܢ ܕܡܠܟܐ}$, \mathfrak{T} דְּמִלִּיל טַבָּא בְּנִין מִלְכָּא, \mathfrak{T}^2 דִּי אֲמִיר טַבְחָא; cf. also \mathfrak{T}^2 259, 18; 260 7: דִּי אֲמִיר טַבְחָא; על מִלְכָּא.

The stem גָּמַל means *to complete, to mature, to wean, to do*; it may mean *to do good* or *to do evil* (cf. 1 S 24, 18) but, as a rule, it means, in Hebrew, *to do good*; cf. $\psi\psi$ 13, 6; 116, 7; 119, 17. Arab. جيلة *ja-mila* means *a good deed, a favor, benefit*. In Assyrian, on the other hand, *tûru gimilli, to return a deed* (HW 198^b) means, as a rule, *to return an evil deed, to retaliate*. Our verb *to retaliate* means now especially *to retaliate injuries*, but formerly one could say also *to retaliate favors*; *to retaliate a visit* meant *to return a call, to repay a visit*. Similarly *to requite* may mean *to recompense, to reward* or *to retaliate, to punish*; cf. לֹא אֲשִׁיבֵנוּ (= $\text{הָשִׁיב אֲשִׁיב לּוֹ}$ or הָשִׁיב אֲשִׁיב) *verily I will punish him (or them)* in Am. 1. 2 (see OLZ 10, 306).

The stem גָּמַל is a secondary modification of כָּמַל (Arab. كمل) with partial assimilation of the initial כ to the sonant nasal (cf. *Nah.* 31, below) and גָּמַל is also allied to גָּמַר; * cf. ψ 57, 3 ($\text{לֹאֵל גָּמַר עָלַי}$) and *Nah.* 26, below; 45, below.† The original root is כָּם (*Nah.* 35, below). Cf. also Assyr. *kamālu, to be revengeful, to resent, be indignant*; *kimiltu, resentment, anger* = נִקְמָה (HW 335^b). Just as *to retaliate* was formerly used in the sense of *to repay* or *return a favor* &c, so the verb *to resent* could formerly be used in a good sense = *to receive with satisfaction*.

ח

(1) J thinks that מִי הוּא לֵה must be a secondary correction for $\text{כִּי נִבְעֵלָה לּוֹ}$, E told the King that she had been M's wife. Very naive! Contrast 2, 3 (בְּחֻלָּה) and last paragraph of nn. on 2, 7; cf. also J's restoration of $\text{כִּי אֵין הָצַר שׁוּחַ בְּנוֹק הַמֶּלֶךְ}$ in nn. on 7, 4. \mathfrak{S}^v $\text{ὅτι ἐνωκείωται αὐτῇ}$ does not presuppose a different text; it is merely an explanation of מִי הוּא לֵה , just as \mathfrak{I} *quod esset patruus suus*.

* For the transposed doublet גָּרַם in Syriac see footnote to n. on v. 7.

† Just as we find both גָּמַר and גָּמַל in Assyrian, so we have also both *pīru* and *pīlu, elephant*; cf. *qirbu* and *qablu = qalbu* (see last n. on 4, 4).

S in Betreff der Juden. Wd says, על היהודים may mean *in Betreff der Juden* or *an die Juden*; he thinks this equivocal phrase is intentional inasmuch as the letters were sent both to the satraps concerning the Jews and to the Jews themselves. But this view is erroneous; cf. third paragraph of nn. on v. 9.

Ⓢ^v has for בשם המלך and בטבעת המלך:—ἐκ τοῦ ὀνόματος μου and τῆς δακτυλίου μου, but Ⓜ is no doubt more original. J, of course, prefers Ⓢ.

Ⓢ omits the first imperative כתבו and the ו before החמין, and reads בכחב instead of כי כתב (cf. n. on וכדי, 1, 16) so that אין להשיב appears, not as predicate to כתב, but as a relative clause (יָלַד) coordinated to the preceding relative clauses. Schultz misinterpreted אין להשיב in the same way: the new letters sent by M are to be just as irrevocable as the letters sent by H.

Ⓜ נחתום is not possible in a coordinated relative clause (J). Read נחתם as in 3, 12. If נחתום were correct, we might feel tempted to read it נחתום as a pass. part. = Arab. مفعول. I pointed out in BA 1, 180 that مفعول for نفعول was originally a Nif'al form, the initial *m* being due to the analogy of the participles of the other derived conjugations.

(9) V. 9 containing 43 words (192 letters) is the longest verse in the כתובים, longer even than its anti-Jewish pendant in 3, 12.

Ⓜ סיון = Babyl. Simānu (stem سيم). For ו = *m* see Pur. 23, 19; 32, 24; cf. n. on 1, 9. Simānu, appointed time, season has passed into Heb. as זמן with partial assimilation of the initial ס to the sonant nasal (AJSL 22, 202, n. 9) as in זקים, fetters for זנקים (Nah. 31, below). In Syriac the *v* = *m* is expressed by ܙܐܢܐ (modern Syriac zōnā). For the third month, i. e. Sivan (ܣܝܒܐ) Ⓢ^v has the first month, i. e. Nisan. In the margin of Ⓢ this has been corrected in accordance with Ⓜ. Ⓢ has סמן (which is connected with סמן, boar; see KAT³, 398, n. 5) for סיון, just as Ⓢ uses סמן for טבת (2, 16) and סמן for חמשה עשר (9, 21). Jensen combines סמן with the cuneiform name of a star (*Procyon*?) xabaṣirānu (HW 268^a). The intervocalic *b* became *v* (ZA 19, 235; contrast AG², § 57, a) and this may have been elided; cf. also Heb. אוצר for mōṣar = māṣar = maṣṣar = maṣṣar (stem נצר) and אסוך (2 K 4, 2) = מסוך = אשמורה = משמורה; see Kings 241, 24.

For יהודים אל יהודאין Ⓢ, לות יהודאין τοῖς Ἰουδαίοις read, following Ⓢ, על דר, as in the preceding verse; cf. nn. on 7, 7 (עליו) and 1, 17. This על דר must be connected with the preceding

(or in automobiles) although *courier* means originally *runner*. We also have now *mounted infantry*.

𐤀𐤓𐤕𐤓 means *racers*; this might mean *race-horses* or *swift dromedaries*; but Herod. 5, 14; 8, 98 favor the meaning *race-horse*; see *Kings* 80, 45. ὁ καὶ τοῖς ἄρμασι = וְלִרְכָב instead of וְלִרְכָשׁ (1 K 5, 8) is not good; no scribe would have corrupted רֶכֶב into רֶכֶשׁ; cf. remarks on the emendation κλήρων for ὑμῶν in nn. on 3, 7. Heb. רְכוּשׁ, *property* means originally *mount* = *animal for riding*; cf. Assy. rukûšu (see *Ezra* 57, 38) whereas Syr. ܪܬܡ means originally *property* and then especially *animal for riding*. In Mic. 1, 13 רָחֵם הַמִּרְכָּבָה לִרְכָשׁ is corrupt; it cannot mean *bind the chariot to the swift beast*; but the meaning of the passage may be: *Abandon the chariot for the racer*, i. e. try to get away as quickly as possible, not in a chariot, but on the back of a swift horse. ܪܬܡ may be a corruption of רֶשֶׁשׁ, although the reading of 𐤀𐤓 is confirmed by ὁ ψόφος = ܪܬܡ (not = ܪܬܡ, as Marti supposes). ܪܬܡ; cf. Gen. 46, 29: ܪܬܡ = ܪܬܡ = ܪܬܡ = ܪܬܡ. Heb. רָשַׁע to cast down may mean to cast off; cf. 2 K 7, 15; Eccl. 3, 6, and ܬܪܬܫܢܐ (Ex. 23, 11).

𐤀𐤓𐤕𐤓 is derived from Old Pers. khšātra, *dominium*; so it means *dominus*. Instead of ܪܬܡ we must point ܪܬܡ (cf. n. on 3, 12). This was the name of the horses kept for the personal use of the King (cf. 6, 8: ܪܬܡ ܐܫܪ ܪܬܡ ܥܠܝܗ ܡܠܝܚ). The horses (saddle horses and teams) kept by a landed proprietor for his personal use are often called in Germany *Herrschaftspferde* (i. e. seigneurial or manorial horses) in distinction from the *Wirthschaftspferde*, i. e. the farm-horses, work-horses, &c. B (436, 3) correctly states: *Wir müssen wohl an herrschaftliche Pferde denken, welche in königlichen Gestüten gross gezogen wurden*; cf. the Ger. *Trakehner*. ܪܬܡ (naked) seems to be a corruption of ܪܬܡ, *courier*, and ܪܬܡ is a transposition (cf. footnote to n. on 7, 7) of ܪܬܡ = Syr. ܪܬܡ = *tabellarius*. Cf. conclusion of seventh n. on 7, 4 (ܪܬܡ = ܪܬܡ) and *Kings* 84, 3; see also last n. on 4, 4.

For ܪܬܡ, which would mean *sons of the herdsmen* (cf. Syr. ܪܬܡ, *herdsman*) we must read ܪܬܡ, † *sons of the herds* or *studs*, i. e. bred in the royal studs for the special use of the King. In Syriac, ܪܬܡ means a *herd*, especially of horses; in the Talmud, ܪܬܡ seems to denote a cross between a jackass and a mare, i. e. a *mule*; instead

† In the same way ܪܬܡ, *horses* must be pointed ܪܬܡ, not ܪܬܡ; the latter form (Syr. ܪܬܡ) means *horsemen*. The objections raised by Arnold (*JBL* 24, 45) are not valid. It is true that we use *horse* for *horsemen*.

of רַמְּאָה it would be better to read רַמְּאָה (= rāmāk). Nor does Arab. رَمَكَة, rāmaka denote a *blood-horse*, bred in a stud; in fact, it means an *inferior mare*. But such changes of meaning are not uncommon; the word *mare* means in German (*Mähre*) a *mean* or *poor horse*, a *jade*; هَجِين hajin means in classical Arabic *of low origin*, a *mean* or *poor horse*, but in modern Arabic it is used for *fast dromedary*. The etymological equivalent of *knave* in German, *Knappe*, means *squire of a knight*, while in modern English, *knave* is used for *rogue*. J's objections against the interpretation *sons of the studs* are gratuitous. Cf. Fleischer in Levy's Talmudic dictionary, 4, 487^b. The stem רִבֵּךְ may be Semitic; it may be a transposition of כִּרֵּם; cf. Arab. كَرِيم karīm, *noble* and our *well-bred*. The primitive meaning is *dug*=*tilled, cultivated, cultured*; see AJSL 23, 247; cf. conclusion of preceding note.

(11) The clause אֲשֶׁר נָתַן הַמֶּלֶךְ לַיהוּדִים means, of course, *that* (AV, incorrectly *wherein*; so, too, C 217) H; S *wodurch*) the King had given (permission) to the Jews (cf. יָנַתָּן, 9, 13, and *Kings*, 113, 7) not *which he had given to the Jews*, referring to the horses. S's statement that the King presented those horses to the Jews is unwarranted.

לְהִקְהֵל does not mean *to assemble*, but *to organize themselves*, to take concerted action. G^v interprets this to mean *αρχησθαι τοῖς νόμοις αὐτῶν*; cf. 1 M 6, 59: *συνήσωμεν αὐτοῖς τοῦ πορεύεσθαι τοῖς νομίμοις αὐτῶν*, 10, 37: *καὶ πορεύεσθωσαν τοῖς νόμοις αὐτῶν*. At any rate, the idea is not that they should assemble on the day of the massacre planned by H, but that they should assemble in advance to organize armed resistance for the 13th of Adar. If they had assembled on that day, they would have been unable to protect their property. Cf. n. on 9, 2.

The phrase לְעֵבֶד עַל נַפְשָׁם (לְחַמְּצֵל חַיֵּיהֶם) means *to defend their lives*, lit. *to stand up for their lives* (see *Pur.* 34, 1). *To make a stand* means *to take a position of defense and resistance*. The heading of c. 8 in AV correctly states: *Ahasuerus granteth to the Jews to defend themselves*. This is much more appropriate than the summary given in LB: *Die Juden haben Erlaubniss sich an ihren Feinden zu rächen*. The idea of the King is not, that the Jews may attack any one who is supposed to be unfriendly disposed toward the Jews; they only receive permission to resist any attack. The repetition of the terms used in the edict of H, לְהַשְׁמִיד וּלְהָרֵג וּלְאַבֵּד, implies that the Jews shall be permitted to resort to retaliatory measures: if any one attempts לְהַשְׁמִיד וּלְהָרֵג וּלְאַבֵּד, then יִשְׁמְדוּ וְיָהָרְגוּ וְיֵאָבְדוּ אֹתוֹ. If the Russian Jews had been permitted to organize themselves for self-defense, the majority of the pogroms (see *Pur.* 35, 11) would never have happened; cf. n. on 9, 5. It is true that G^v has instead of וּלְעֵבֶד עַל נַפְשָׁם וְגו' — *βοηθησάι τε αὐτοῖς καὶ ἀντιδίκους αὐτῶν καὶ*

τοῖς ἀντικειμένοις αὐτῶν ὡς βούλονται, but this is not the original Heb. text; it seems to be derived from ריעשו בשנאיהם כרצונם (at the end of 9, 5) which is omitted in \mathfrak{S}^v . Even βοηθήσαι τε αὐτοῖς is not an accurate rendering of לעמד על נפשם. The Heb. phrase corresponds to Ger. *Nothwehr* (i. e. *self-defense*)* while the Greek phrase corresponds to the Ger. *Selbsthülfe*. *Selbsthülfe* (taking the law into one's own hands) may be more aggressive than *self-defense*.

\mathfrak{A} חיל is a gloss; S: (*alle*) *Bewaffnete* (*des Volks und der Satrapien*). Cf. also third n. on 9, 16.

For הצר הצרים אהם read הצררים אהם: cf. Num. 10, 9: הצר הצר אהם. A participle may take a verbal suffix (cf. עשני &c, GK²⁷, § 116, f) but the substantive צר cannot be construed with את. \mathfrak{S} has for את ית כל הילות עמא ופילכא (כל חיל עם ומדינה הצרים אהם simply $\text{حلف} \text{و} \text{حلف} \text{حلف}$). LB *die sie ängstigten* is misleading; AV, correctly, *that would assault them*.

S's suggestion, that we should supply ליהודים נתן המלך after אהם is gratuitous; at any rate this addition would be just as superfluous as the second עשה after למדינות in 2, 18. It is probably due to his misunderstanding of the clause אשר נתן המלך ליהודים at the beginning of this verse.

S's note, *Die Lesart* (הצררים אהם) *ist zweifelhaft, da man nicht erwarten wird, dass diese Bedränger von Weibern und Kindern werden angegriffen werden*, is due to some uncorrected misunderstanding, just as the remarks referred to in n. on 4, 7. \mathfrak{A} טה ונשים is a scribal expansion derived from 3, 13 (see *Pur.* 34, 5) but S's remark, *von Weibern und Kindern hatte man schwerlich Gefahr für sein Leben zu befürchten* is unwarranted: a heathen woman might assault a Jewish woman, a heathen boy might attack a Jewish boy; some heathen children might kill an old Jew &c.

\mathfrak{A} טה ונשים ושללם לבו is a gloss derived from 3, 13 (cf. n. on *דהופים*, v. 14). The phrase *מינער ועד זקן* is omitted by the glossator in the present passage. \mathfrak{S}^v omits *מינער ועד זקן* even in 3, 13. On the other hand, \mathfrak{S} adds τέκνα in 7, 4. In c. 3 these additions are appropriate, because all the Jews were to be exterminated, and H had promised to pay 10,000 talents into the royal treasury. Therefore all the Jews had to be killed, both young and old, women and children; and their property had to be confiscated, otherwise H would not have been able to pay the 10,000 talents. Here, however, the Jews received permission only to organize themselves and to defend their lives (לעמד על נפשם) by slaying, if necessary, all the people of the provinces who

*In Moses Schulbaum's *Deutsch-Hebr. Wörterbuch* (Lemberg, 1881) עמידה על נפשו is given as the Heb. equivalent of *Nothwehr*.

assaulted them (הַצִּירִים אֹתָם). They had permission only יָד שְׁלֹחַ (9, 2) i. e. *to lay hands on those who attempted to do them harm*; they were allowed forcibly to resist a forcible attack upon their persons or property. Ὁ ἀμύνονται (16, 20) does not mean *they may be avenged on them* (so AV) but *they may repel them*. Wd's conception that the enemies of the Jews were to be massacred without being able to offer any resistance (*die Feinde der Juden sollen wehrlos von diesen umgebracht werden*) is unwarranted. B-R 360 (l. 13) correctly states, the Jews were granted permission, *alle welche . . . sie bedrängen, zu tödten*. Similarly S says, *Den Juden wird durch ein Decret das Recht gegeben, für den 13. Adar Schutzmassregeln gegen ihre Feinde zu treffen*; but he makes the gratuitous addition *und dieselben mit Weib und Kind auszurotten*. Even the received text speaks only of the slaying of their assailants.

Driver (LOT⁶, 486) says: If all these measures were taken *in self-defense*, they need no justification; but the terms of the narrative itself make it extremely difficult to think that this was the case. This statement, however, is incorrect, just as the statement that it seems impossible to acquit M of permitting an *unprovoked* massacre. Nor, continues Driver, can the request in 9, 13 be excused. But the gibbeting of H's ten sons and the second massacre in Susa may have been necessary in order to prevent further anti-Jewish outbreaks. The personal safety of the Queen and the Grand Vizier made it necessary in Susa to teach the enemies of the Jews a lesson.

(13) The phrase לְהִנָּקֵם מֵאֹיְבֵיהֶם (שׁ) (לְאַתְפֵּרֵם מִבְּעֵלֵי דַבְּבֵיהוֹן) does not mean *to take vengeance* (cf. also *Pur.* 34, 7) but *to inflict just punishment* (AV *to avenge themselves on their enemies*). The verb נָקַם is used in the Maccabean psalm *Nah.* 1, 2 of God; see *Nah.* 53, i; 52, vii (also vi). Cf. אֵל נִקְמָתוֹ (ψ 94, 1) and *Is.* 1, 24: וְאַנְקָמָה מֵאֹיְבָי וְהִי אִנְקָמָה (for ה = ק see *Kings* 187, 21). Injuries inflicted by the assailants of the Jews are to be avenged, but there is to be no revengeful spirit, no indulgence in resentful and malicious feelings, no unrestrained revenge. This may be too ideal a picture, but this explanation is no doubt in harmony with the view of the narrator; cf. וּבְבִזָּה לֹא שְׁלַח אֶת יָדָם (9, 10). J's emendation א' לְהִלָּחֵם instead of לְהִנָּקֵם מֵאֹיְבֵיהֶם is gratuitous.

(14) J thinks that וְרוֹדֵפִים is a gloss to מִבְּהָלִים; but it is merely a scribal expansion derived from 3, 13; so, too, the following מִבְּהָלִים (cf. footnote to n. on 2, 3). The combination וְרוֹדֵפִים מִבְּהָלִים would be an anticlimax, just as צָהָלָה וְשִׁמְחָה at the end of v. 15. If it were original (שׁ has simply מְשִׁיחָה) we would expect רוֹדֵפִים מִבְּהָלִים; the passive participle רוֹדֵפִים means *pushed, urged, driven*, while מִבְּהָלִים means *eager*: in 3, 13 the couriers carried out the com-

mand of H, because they were compelled to obey his orders, even if they were distasteful to them; here the couriers are not **דְּרוֹפִים**, but **מִבְּהָלִים**, i. e. they take a personal interest in the matter; cf. n. on 2, 9. For **מִבְּהָלִים** read **מִבְּהָלִים**.

Also the clause **וְהָיָה נִתְּנָה בְּיוֹשֵׁן הַבִּירָה** (Θ^V ἐξέτεθ' δὲ τὸ πρόσταγμα καὶ ἐν Σούσις) is a scribal expansion derived from 3, 15 (contrast B). \mathcal{S} takes **נִתְּנָה וְגו'** as a relative clause, coordinating **וְהָיָה** to **בְּדִבְרֵי הַמֶּלֶךְ**. Similarly \mathcal{S} renders: *und das Dekret war gegeben in der Königsburg zu Susa*, i. e. *and the decree* (which the couriers were ordered to transmit to the satraps) *had been given in the royal castle of Susa* (K: the couriers left . . . as soon as the decree had been given in the castle of Susa; this would be **כְּהִנָּחַן וְגו'**; cf. n. on 3, 4).

(15) For **תַּכְלֵת וְחֹרֶר** (which is omitted in Θ^V ; but Θ^S ὑακινθίνην ἀρίνην) read **תַּכְלֵת וְחֹרֶר**, just as we have **בּוֹץ וְאַרְגָּמָן** after **וְחֹרֶר**; cf. n. on 1, 6.

\mathfrak{A} **וְעִשְׂתָּ זָהָב גְּדוּלָּה** (omitted in Θ^L) is a gloss; cf. n. on 7, 8. Θ^V στεφάνον ἔχων χρυσοῦν, \mathcal{S} **וְעִשְׂתָּ זָהָב רַבָּא**, \mathfrak{A} **וְעִשְׂתָּ זָהָב רַבָּא**.

\mathfrak{A} **וְחֹרֶר וְאַרְגָּמָן** is rendered in Θ^V καὶ διάδημα βύσσινον πορφυροῦν (Θ^L περιπόρφυρον). \mathfrak{A} *amictus serico pallio atque purpureo*; \mathcal{S} **וְעִשְׂתָּ זָהָב רַבָּא**.

\mathfrak{A} **צִהֲלָה** (omitted in Θ^{VL}) means *she roared, shouted*; see *Nah.* 39, 1, 5. B *kreischte* (shrieked, screamed with delight). The people of Susa, at least the majority of them, exulted over the downfall of H and the elevation of M; their boisterous mirth was not due to the edict published in favor of the Jews, as B would have it. J thinks we ought to substitute **וְיִירָאוּ וְיִבְהֲלוּ** for **צִהֲלָה וְשִׂמְחָה**. But **צִהֲלָה** is correct; **צִהֲלָה וְשִׂמְחָה**, however, is an anticlimax, just as **מִבְּהָלִים וְדְרוֹפִים** (v. 14). The second verb is an explanatory gloss.

The term **אוֹרָה**, *light* is especially appropriate inasmuch as M and E were originally gods of light; see *Pur.* 9, 36; 10, 32; 11, 20; 22, 6; 26, 34; cf. MDOG, No. 33, p. 35, below; also ZDMG 61, 287, 21.

(17) Θ^V prefixes to *ἰουδαῖζον* = **מִתִּיהָדִים** the verb *περιετέμοντο καὶ*. Θ^L substitutes *περιετέμοντο* for **מִתִּיהָדִים** (\mathfrak{A} **מִתִּיהָדִים**). \mathcal{S} has simply **מִתִּיהָדִים**. C's emendation **מִתִּיהָדִים** is unnecessary. It is possible that **מִתִּיהָדִים** means *Judaizing* in the sense of *sympathizing with the Jews, favorably disposed toward the Jews*; cf. *Hellenizers* &c; Arab. *taqaiiasa* means *to side with Qais* (WdG 1, 37). Contrast **הַנְּלִיָּם עֲלֵיהֶם** (9, 27).

ט

(1) \mathfrak{G}^v has here $\tau\rho\rho\iota\sigma\kappa\alpha\iota\delta\epsilon\kappa\acute{\alpha}\tau\eta$ = בשלושה עשר יום; so, too, in 8, 12; contrast last n. on 3, 7. In \mathfrak{G}^s a corrector has substituted $\tau\epsilon\sigma\sigma\alpha\rho\epsilon\sigma\kappa\alpha\iota\delta\epsilon\kappa\acute{\alpha}\tau\eta$.

For ביום אשר שפרו איבי היהודים לשלום בהם \S has simply $\text{לְשָׁלוֹם בְּהֵמָּה}$, depending (contrast SG^2 , § 249, D) on the preceding $\text{לְהַעֲשׂוֹת} = \text{לְשָׁלוֹם}$. Both clauses, ביום אשר שפרו איבי היהודים, לשלום היהודים המה בשנאיהם and לשלום בהם seem to be scribal expansions.

The pronoun הוא does not refer to יום, as B and Wd state; ונהפוך הוא means *it was changed* (Keil) = $\text{אֲנִי הָיִיתִי וְהוּא הָיָה}$. AV *it was turned to the contrary*.

(2) \mathfrak{H} נקהלו (so, too, 9, 16) is pluperfect; cf. nn. on עשתה (1, 9) and נקהלו (8, 11). The apodosis does not begin with נקהלו (AV, K) but with ונהפוך (LB) cf. n. on וכדי (1, 17).

For מִבִּקְשֵׁי רֵעֵהֶם \S has $\text{מִבִּקְשֵׁי עַמֻּהֶם}$. The meaning of the Heb. phrase is undoubtedly *who tried to do them bodily harm &c, not who were unfriendly disposed*; cf. Num. 35, 23 (והוא לא אויב לו) and 1 S 24, 10 (ולא מבקש רעתו) (25, 26).

The clause איש לא עמד לפנייהם does not mean *no one stood up against them*. The enemies of the Jews attacked them, but could not prevail against them. There is a difference between איש לא עמד לפנייהם and איש לא קם לפנייהם, although Wellhausen reads $\text{אִישׁ לֹא קָם לִפְנֵיהֶם}$ in ψ 55, 19. AV, correctly, *no one could withstand them*; so, too, S (*Niemand konnte vor ihnen bestehen*) but in the introductory remarks prefixed to his nn. on c. 9 he makes the unwarranted statement: *Die Judenfeinde werden am dreizehnten des Monats Adar ausgerottet. Vom Schrecken gelähmt wagen sie keinen Widerstand, sondern lassen sich im ganzen Reiche ruhig hinmetzeln* (cf. n. on 4, 7). The same mistake is found in \mathfrak{J} (*nullusque ausus est resistere*). Cf. n. on והעמד (5, 1) and Nah. 53, iv: $\text{זֶעְבֹּי מִיִּיִּיעָמֹד לִפְנֵי}$, *who can endure His fury*. Heb. עמד, *to abide* may mean *endure, remain firm*, and קום, *to stand* may have the same meaning (cf. *to stand fire &c*). Nor is it necessary to read בַּפְּנִיָּהֶם (באפיהון) as in Josh. 10, 8; 21, 42; 23, 9. Wd's statement, *Es wird nicht gesagt, dass die Heiden anfangen; schon die, welche das Unglück der Juden suchten, wurden umgebracht. Jeder also, der im Rufe eines Judenfeindes stand, ward getödtet*, is gratuitous.

The clause at the end of this verse, כי נפל פחרם על כל העמים is an illogical scribal expansion derived from the end of c. 8; cf. n. on 8, 14; see also passages like Deut. 2, 25; 11, 25; Josh. 2, 9, &c. The reason why no one could withstand them was not, that all the gentiles were

frightened, but that the Jews were fully prepared for the attack and had organized a vigorous resistance and defense.

(3) For עשי מלאכה see n. on 3, 9.

מִשְׁתָּאִים does not mean *extolled* (J *extollebant*, S *صَمَّحَ*, S^v *ἐτίμων*, T² *מִשְׁבַּחִים*, LB *erhoben*) but *they supported* (AV *helped*).

Also the clause at the end of v. 3, כִּי נָפַל פָּחַד מִרְדֵּי עֲלֵיהֶם, is a scribal expansion. It is expressed in S^{VL}, but S^v omits v. 4. S has מִלֵּךְ instead of מִרְדֵּי. The reason why the satraps &c favored the Jews is given in v. 4.

(4) In the same way the clause at the end of v. 4, כִּי הָאִישׁ מִרְדֵּי, הוֹלֵךְ וְגִדּוּל, is due to scribal expansion; הוֹלֵךְ וְגִדּוּל is inf. absol. (cf. n. on הִנְחָה, 2, 18).

(5) מִן הָרֵגוּ וְאִבְדוֹן is a scribal expansion, due to הָרֵגוּ . . . וְאִבְדוֹן in the following verse (cf. n. on 8, 14).

The term כִּרְצוֹנָם (S *صَلَاحَ*, T *כִּרְעוּתָהוֹן*) at the end of v. 5 implies that the authorities did not interfere (cf. v. 3). If the authorities had allowed the Jews to organize armed resistance, the numerous massacres in Russia during the past few years would have been nipped in the bud (cf. n. on לַעֲמִיד עַל נַפְשָׁם, 8, 11). But, as a rule, the assailants of the Russian Jews were supported by the governors, military commanders, officers of the police, &c (see *Pur.* 35, 21; 43, 15. 22. 32. 38. 44. 46. 48; 44, 2). מִן הָרֵגוּ וְאִבְדוֹן does not mean *to their hearts' content* (French *à cœur joie*; this would be כְּתַאֲוֹת לִבָּם or כְּתַאֲוֹת נַפְשָׁם). It implies simply that the Persian Jews had free hands in dealing with their assailants owing to the non-interference on the part of the authorities. Syr. *أَبْ نَحْلَبْ* means *in my opinion, in my judgment*. The Persian governors &c received no instructions to suppress all anti-Jewish demonstrations (the royal edict issued by H could not be repealed; cf. 8, 8^b) but they did not support the assailants of the Jews, and allowed the Jews to defend themselves. In this way the permission granted by H's edict was not worth more than the pound of flesh which Portia* allowed Shylock to cut from the body of Antonio.

(6) The addition of הַבִּירָה (S *صَبْرَ*) is due to scribal expansion; the fight between the Jews and their assailants did not take place in the Acropolis, but in the City of Susa (cf. nn. on 1, 2; 4, 17). In vv. 12-15 we find simply שׁוֹשֵׁן, not שׁוֹשֵׁן הַבִּירָה. The scribes did not know the exact meaning of הַבִּירָה; they regarded it as a kind of *epitheton ornans*; cf. Assy. Uruk supûru (JAOS 22, 8, n. 7). No importance can be attached to S^v *ἐν Σούσις τῇ πόλει*, for S^v has the same rendering

* Cf. the interesting appendix to part iii (Vienna, 1907) of D. H. Müller, *Die Mehri- und Soqotri-Sprache*, pp. 159-165, entitled *Die Wanderung der Portia-Sage*; cf. *ibid.* pp. 23-33: *Die Portia von Gischin*, and pp. 73-87: *Die Portia von Zafâr*; see also ZDMG 61, 495.

in 1, 2. For the occasional effacement by the scribes of characteristic diversities see *Nah.* 18 (*ad v.* 4) and *OLZ* 10, 307, below.

The addition of **ואבד** implies that 500 were dead or missing; *cf.* n. on **ואבד** **לדרג** **לחשימד** (3, 13). In the present passage **ש** has simply **מלכ** = **הרגו**, but in *v.* 12: **מלכ** **מבלי** **סאסב**. In both passages **ואבד** seems to be due to scribal expansion, just as **והרג** **ואבדו** after **מפת הרב** (*v.* 5). The glossator, of course, did not intend **ואבד** as *inf. absol.* (*cf.* n. on **הנהה**, 2, 18) but as perfect (for **ואבדו**). *Cf.* n. on **וקבל** (*v.* 27).

(7) The names of the ten sons of H are just as doubtful as the names of the seven eunuchs (1, 10) or the names of the seven (?) councilors (1, 14). **ט** follows **ח**; also the names in **י** are almost identical with those given in **ח**; in **ש**, and especially in **ס**, the divergences (which are to some extent due to popular adaptation) are greater, as is evident from the following table:

ח	ט ^v	ס ^l	ש	י
1 פרשנרתחא	Φαρσαν και Νεσταιν ^a	Φαρσαν (και τον)	זעפס	<i>Pharsandatha</i>
2 דלפון	Δελφων	ἀδελφόν ^f	דלפח	<i>Delphon</i>
3 פאסגא	Φασγα ^b	Φαρνα	אספא	<i>Esphatha</i>
4 פאראδα	Φαραδαθ ^c	Γαγαφαρδαθα ^g	פארא	<i>Phoratha</i>
5 אדליא	Βαρσα ^d		אדלי	<i>Adalia</i>
6 ארידא	Σαρβαχα		אריד	<i>Aridatha</i>
7 פארמסתא	Μαρμασσιμα	Μαρμασαιμα	פארמ	<i>Phermestha</i>
8 אריסאי	Ρουφαϊον		אריס	<i>Arisai</i>
9 ארידאי	Ἀρσαϊον		אריד	<i>Aridai</i>
10 זאβονθα	Ζαβονθαϊον ^e	Ιζαθονθ	זאב	<i>Jezatha</i>

(a) Corrected in **ט** to *Φαρσαννεσταιν*, **ס**^a *Φαρσανέσταν*.—(b) **ס**^a *Φαγα* (*L* *Φασα*).—(c) **ט** *Φαρααθα*, **ס**^a *Βαρελ* (*L* *Βαρεα*).—(d) **ט**^a *Ζαβουδεθαν*, **ס**^a *Ζαβουγαθα*.—(e) **ט**^l *καὶ τὸν ἀδελφὸν αὐτοῦ* is, of course, a corruption of *Δελφων*.—(f) *Γαγα* may be due to dittography of *γα* in the preceding name in **ט**^v, *Φασγα*; **ט**^l reads *Φαρνα*, but this may be a corruption of *Φασγα*.—(h) **ס**^a *זעפס*.

ס^a *Φαρσανεστας* may be more original than **ח** *פרשנרתחא*; the **ד** in **ח** may be miswritten for **ז**. **ש** **זעפס** is a transposition of **זעפס** (so **ס**^a) which may be a corruption for **זעפס** (**ז** transposed, **פ** miswritten for **ס**, **א** miswritten for **ז**; see *SG*², § 2, C). The form **זעפס** is no doubt influenced by the Syr. word **זעפס**, *beauty*; corruptions of names are often not merely graphic but also due to popular etymology and adaptation; *cf.* *ZDMG* 61, 195, 9; 276, 8. 22. 28. Syr. **זעפס** means *foolishness*.

Θ⁴. Φαρσαν καὶ τὸν ἀδελφὸν αὐτοῦ is a corruption of Φαρσαν . . . ταν καὶ Δελφῶν. In § ܦܚܨܢ, the ܦ is miswriting for ܦ. The ε in Δελφῶν may be due to the influence of Δελφοί, δελφίς, δέλφαξ. Δελφίς and Δελφίων are Greek proper names.

Φασγα may be transposed from Ασφαγ, and this may be a corruption of Ασφατ (with Γ for Τ; cf. last n. on 2, 14) = ܦܚܦܬܐ. § ܦܚܦܬܐ is phonetic spelling (see *Kings* 279, 52) for ܦܚܦܬܐ.

(8) Φαραδαθα may be more original than פורתא; the ܦ may stand for ܦ, and ܦ for ܦ; cf. note on ܦܚܦܬܐ (7, 8) for ܦܚܦܬܐ. The reading ܦܚܦܬܐ is favored also by Θ⁴ (Γαγα)φαρδαθα and § ܦܚܦܬܐ (ܦܚܦܬܐ) for ܦܚܦܬܐ. The *l* instead of *d* in §^a ܦܚܦܬܐ may be due to dissimilation; see ZDMG 61, 194, 13; 195, 4 (cf. also بلخشان = Badakhshân; see JHUC, No. 114, p. 111^b). The insertion of the ܬ in § ܦܚܦܬܐ may be influenced by the Greek words in Syriac which begin with ܦܚܦܬܐ; cf. Brockelmann's *Lex. Syr.* 286. Θ⁸ Φαρααθα is miswriting for Φαρδαθα (with Α for Δ) cf. φουραι for φουρδε (see n. on v. 26).

ܦܚܦܬܐ is supported by § ܦܚܦܬܐ. The initial ܦ of ܦܚܦܬܐ may be due to dittography of the final ܦ of the preceding פורתא (for פורתא) just as the prefixed Γαγα in Θ⁴ Γαγαφαρδαθα may be due to dittography (or rather *tritography*) of the second syllable of the preceding Φασγα; see above, n. *g*. The prefixed ואת before each of the ten names may be secondary. Θ^{8a} Βαρελ may be a corruption of Αρελ = ארל = ארל; the initial Β may be due to the preceding name, Θ^a Βαρδαθα = Θ^v Φαραδαθα.

§ ܦܚܦܬܐ corresponds to ܦܚܦܬܐ of ܦܚܦܬܐ; §^a ܦܚܦܬܐ has preserved the ܦ. The transposition may be due to the fact that ܦܚܦܬܐ is more common in Syriac than ܦܚܦܬܐ. Owing to the vocalic character of the *r* there is not much difference in Syriac between initial ܦ and ܦ; cf. SG², § 52 (also § 32) and for the dropping of the final ܦ see § 26, C. Θ Σαρβαχα may be a corruption of Αρδαθα, the initial Σα is perhaps due to dittography of the second syllable of the preceding Βαρσα. Αρβαχα (for Αρδαθα) may be influenced by the Persian names 'Αρβάκης, 'Αρβάριος, 'Αρβιάνης, &c.

(9) § ܦܚܦܬܐ may be a corruption of ܦܚܦܬܐ (with ܦ for ܦ, ܦ for ܦ, and ܦ for ܦ) influenced, perhaps, by ܦܚܦܬܐ, *persuasion, supplication*. §^a ܦܚܦܬܐ stands for ܦܚܦܬܐ, ܦܚܦܬܐ; the ܦ is due to corrupt dittography of the following ܦ. Θ Μαρμασιμα = Βαρμαστα = Φαρμαστα; for *m* = *b* = *p* see AJSJL 23, 235, n. 46; cf. n. on § ܦܚܦܬܐ = ܦܚܦܬܐ (1, 10) and ܦܚܦܬܐ = ܦܚܦܬܐ (Am. 4, 3) for ܦܚܦܬܐ = ܦܚܦܬܐ (cf. ψ 32, 4 and BL 45, n. 1; also above, n. on 2, 7).

§ ܦܚܦܬܐ is miswritten for ܦܚܦܬܐ, and ܦܚܦܬܐ may be miswritten for ܦܚܦܬܐ = Πουφαίος. Cf. Πωπάρας.

§ אִנְי stands for אִנְי. Ὁ Ἀρσαῖος seems to correspond to No. 8: אֲרִיסִי; it may be originally a variant of Πουφᾶιος = אֲרִיסִי which may be a corruption of רִפְי (see above).

§ זֶל seems to be shortened from Βαζουθαῖος, in Ὁ^v transposed: Ζα-βουθαῖος. זֶל may be a corruption of וְזוּתָא, Vazutha (with י for ז and transposition) cf. אֲחֶשְׁרֹשׁ (1, 1) for אֲחֶשְׁרִישׁ. Ὁ Ιξαθουθ may be a corruption of Ιξαβουθ = Ζαβουθ = Βαζουθ = וְזוּתָא = וְזוּתָא. Ch (EB 5245) thinks that וְזוּתָא is a corruption of צִרְפָּתִי. It seems to me more probable that all the names of H's sons are corruptions of Jerahmeel. Cf. footnote to n. on 2, 14.

All these explanations are, of course, entirely conjectural (see *Pur.* 27, 40, which might have been cited also in ZDMG 61, 195, 14) but it is important to show that all those divergences (apparently irreconcilable) may be derived from the same text. B's statement, that some of the names in Ὁ are entirely different, is an exaggeration; Wd even says that [all] the names of the sons of H appear in Ὁ in an entirely different form.

The Persian etymologies given by Benfey and Benary (quoted in B) are no doubt unsatisfactory (for Scheftelowitz see my remarks in AJP 27, 164; cf. J's preface) but J's Heb. etymologies are worse. J combines Βαρσα = אֲדִלִּיא with the name of the King of Sodom, בִּרְשֵׁי (Gen. 14, 2) and Πουφᾶιος is supposed to be רִפְאִיָּה; for Ἀρσαῖος J compares יַעֲרִישִׁיָּה; Φάσγᾶ, J thinks, may be a corruption of פֶּסַחִי; and פרσνσחᾶ (for זֶל פרסנחᾶ) is supposed to be פֶּרֶשׁ נִצְחִים, *eques gloriæ*.

(10) It is hardly necessary to add that the καὶ before τοὺς δέκα υἱοὺς Ἀμὲν in Ὁ^L is secondary, just as the ו before אֲחֶשְׁרֹפְנִים in 8, 9. Four of the ten names have dropped out in Ὁ^L (just as four of the names of the seven councilors are not represented in Ὁ; see nn. on 1, 14). Therefore the remaining six names were no longer felt to be identical with the ten sons of H.

Instead of § בֶּן הַמֶּדְתָּא has אֶלֶּל.

(11) Gen. 6, 13 affords no parallel to בָּא לִפְנֵי הַמֶּלֶךְ which is equivalent to انتهى الى الملك, whereas בָּא לִפְנֵי is synonymous with נתן בלבי and נשאני לבי = Assy. našanni libbi (HW 484^b). It corresponds to the Assy. ana šakān abūbi ūbla libbašun in l. 14 of the cuneiform account of the Deluge; see my remarks *ad loc.* in KAT² (cf. HW 231^a).^{*} The phrase בָּא לִפְנֵי in Gen. 6, 13 means *it is put before my mind* (for consideration) or *suggests itself to me*; קָץ כָּל בָּשָׂר בָּא לִפְנֵי cannot mean *According to me the end of all flesh is come*, i. e. *the extermination of mankind is at hand according to my opinion*. Ezek. 7, 6 does not prove that לִפְנֵי does not

^{*} For Jensen's translation *die Sturmfluth zu machen* "brachte hervor" ihr Herz die grossen Götter (KB 6, 231) see my remarks in JAOS 22, 9.

depend on בא. Nor is it possible to derive קץ from קוץ, *to loathe* (AoF 3, 396: *taedet me generis humani*). This idea is expressed in vv. 6, 7. Cf. also Am. 8, 2: בא הקץ על עמי.

(13) S omits אם על המלך טוב.

For the justification of E's request to gibbet the ten sons of H see last n. on 8, 11.

(16) נקהלו is pluperfect (as in v. 2) and means *they had organized themselves*; contrast ויקהלו in v. 15. A new קהלה was necessary as soon as the Jews learned that the edict was to be in force for one more day.

B proposes to read נקום instead of נזה (S ἀνεπαύσαντο, S نكس and R (in K) proposes to read להנקם (8, 13) or נקום; also GB¹⁴, 44^b states that we must read an inf. of נקם; see, however, AJSL 21, 141, n. 21 and the remarks on the emendation κλήρων for ὑμῶν in nn. on 3, 7. נקהלו is a misplaced gloss (cf. n. on 3, 7) with *Waw explicative* (cf. n. on 1, 17) to ונהו in v. 17; it is probably derived from v. 22 (cf. n. on 8, 14).

Instead of 75,000 (so, too, TS³) S has 15,000 (μυρίους πεντακισχιλίους) M is more original; S represents a subsequent mitigation. S's statement that S as well as TS³ have 15,000 instead of 75,000 is incorrect; cf. n. on 4, 7. We need not suppose that 75,000 represents the aggregate number of the enemies of the Jews (the soldiers of Antiochus Epiphanes and his successors) who were slain by the Jews in the Maccabean battles, although this may have been the opinion of the glossator who added the gloss חיל in 8, 11. We read in 1 M 11, 47 that 3,000 Jews, which Jonathan (the Maccabean prototype of Mordecai; see second n. on 6, 8) had sent to Antioch, at the request of King Demetrius II, about the end of B. C. 145, slew 100,000 men there in one day. The whole city was at the mercy of the Jews (κατεκράτησαν οἱ Ἰουδαῖοι τῆς πόλεως ὡς ἡβούλοντο, cf. ויעשו היהודים כרצונם, v. 5). This, it may be supposed, is the historical prototype of the slaughter of the assailants of the Jews in the Persian empire under the reign of Xerxes.

(17) S's rendering, *Am dreizehnten Tage des Monats Adar da fanden sie Ruhe, und den vierzehnten machten sie zu einem Tage des Festmahls und der Freude*, is impossible. K connects ביום שלושה עשר לחדש והרגו בשנאייהם חמשה ושבעים אדר (at the beginning of v. 17) with ובהנה לא שלחו את אלף in the preceding verse, the intervening clause ובהנה לא שלחו את אלף being regarded as a parenthesis. In S^v this clause is transposed: ἀπώλεσαν γὰρ αὐτῶν μυρίους πεντακισχιλίους τῇ τρισκαιδεκάτῃ τοῦ Ἀδαρ, καὶ οὐδὲν διήρπασαν. For S^v τρισκαιδεκάτῃ (= M) S^a has τεσσαρεσκαιδεκάτῃ (cf. last n. on 3, 7). The clause ובהנה לא שלחו את אלף, which severs the connection between ובהנה לא שלחו את אלף and ובהנה לא שלחו את אלף, seems to be a scribal expansion, derived

from the end of v. 10 (cf. footnote to n. on 2, 3). The סוֹךְ פֶּסוֹךְ should be after אָרֶר.

(18) V. 18 is omitted in S.

(19) Kethiv הַפְּרוּזִים, Q^rê הַפְּרוּזִים (as though the ך were due to dittography of the ר; cf. n. on אֶחָשָׁרוּשׁ, 1, 1) owing to the following הַפְּרוּזָה; but Talmudic פְּרוּזָה means *inhabitant of an unvalled place*, and הַיֹּשִׁבִּים בְּעִירֵי פְּרוּזָה is merely an explanatory gloss to הַפְּרוּזִים. In pre-Maccabean times Jerusalem was the only fortress; all the other towns were פְּרוּזָה; cf. W 96, below. According to B and S the K^{ethiv} is incorrect. T renders freely: *Hi vero Judæi qui in oppidis non muratis ac villis morabantur*. S has מְבַלְּלֵי מְבַלְּלֵי מְבַלְּלֵי, just as G^v renders οἱ Ἰουδαῖοι οἱ διεσπαρμένοι ἐν πάσῃ χώρᾳ τῇ ἑξῶ. T יהודאי די הווּ בנפרוניה, T² יהודאין פציחא דיתבין בקירוי פציחא יהודאי די הווּ בנפרוניה, T² די יתבין בקירוי דקיקחא. At the end of the verse G adds: οἱ δὲ κατοικοῦντες ἐν ταῖς μητροπόλεσιν καὶ τὴν ε' καὶ ι' τοῦ Ἀδαρ εὐφροσύνην ἀγαθὴν ἄγουσιν ἐξαποστέλλοντες μερίδας καὶ τοῖς πλησίον. This addition was originally omitted in G^v.

For מנות (= מִשְׁאָת; see n. on 2, 18) cf. מנותיה (2, 9). Meg. 7^a we read that Rabbi Jēhudah sent Rabbi Osha'yah a leg of veal and a pitcher of wine (רבי יהודה נשיאה שדר ליה לרבי אושיהא אטמא). T renders: משדרין דורון (δῶρον). T partes epularum et ciborum.

(20) Wd thinks it not impossible that vv. 20-28 and 29-32, which B considers to be a subsequent addition, were taken from an older source, and that E was composed for the purpose of explaining these two documents, just as some critics believe that the object of the Book of Jonah is to explain the psalm in c. 2; contrast AJSL 23, 256. B (376, below) stated: *Die Einschaltung 9, 20-32 wird aus einem anderen Purim-Buche in unser Purim-Buch hineingestellt sein*. But it is a mistake to suppose that the entire section 9, 20-32 is derived from a different source. The first three verses (20-22) are genuine, also the first part of 26 and vv. 27 and 28^a; but vv. 23-25, the second part of v. 26, v. 28^b, and 29-32 represent secondary additions. They were not taken from an older source, but added by a later glossator (cf. *Pur.* 44, 31).

M, the prime minister, had received reports from all the governors of the provinces, stating what had happened on the 13th of Adar, how many assailants of the Jews had been slain, and how the Jews had celebrated the following day. M sent this information to all his coreligionists in the Persian empire, urging them to commemorate this notable event for all time to come.

(21) M לקים (T לקיימא) is Aramaic (cf. last but one n. on 1, 8). Ruth 4, 7, where we find לקים עליהם, is a gloss. The phrase לקים עליהם

means to enjoin upon them. \mathfrak{S} has לְמַעַן חַלְשֵׁהָ . \mathfrak{S} reads also לְמַעַן חַלְשֵׁהָ at the beginning of v. 23.

For עֲשִׂים אֶת יוֹם אַרְבַּעָה עָשָׂר לַחֹדֶשׁ אָדָר וְאֵת יוֹם חֲמִשָּׁה עָשָׂר בָּר \mathfrak{S} has לְמַעַן חַלְשֵׁהָ , just as \mathfrak{S} uses לְמַעַן for סִיּוֹן in 8, 9. For חֲמִשָּׁה cf. יוֹם הַכֶּסֶּס (Prov. 7, 20).

(22) The כ in כִּימִים (כִּימִיָּא ; cf. n. on וְכָדִי, 1, 17) is not the *Kaph similitudinis*, but the *Kaph veritatis* (GK²⁷, § 119, x).

(23) The section vv. 23–25 is a gloss; see n. on v. 20. The immediate sequel of v. 22 is v. 26: — עַל כֵּן קִרְאוּ לַיָּמִים הָאֵלֶּה פּוּרִים, *therefore* (i. e. on account of the מִשְׁלֹחַ מִנּוֹת אִישׁ אֶל רֵעֵהוּ וּמִתְּנוֹת לְאֲבוֹנִים) *they called these days Purim* (i. e. portions, from פּוּרִי = פּוּרְדִּי = Vedic pûrti, portion). It was of course unnecessary in this connection to add after הַפִּיל הַמִּנָּה the explanation: הוּא הַמִּנָּה. The statement הַפִּיל הַמִּנָּה in v. 24 and 3, 7 is quite different: it involves a new etymology of פּוּר, and therefore it was necessary to add the explanation.

The Persian term פּוּרִים is equivalent to Heb. מִנּוֹת, portions or presents of food (cf. Neh. 8, 10, 12) exchanged at the Purim festival. The singular of פּוּרִים was not פּוּר, but פּוּרִי = פּוּרְדִּי, the Middle Iranian form (*purdê) of Vedic pûrti (syn. dakṣiṇa) portion, especially the portion given by the offerer to the sacrificer; cf. מִנָּה Ex. 29, 26; Lev. 7, 33; 8, 29. The omission of the ך (which is preserved in φουρδοι) is due to haplography; cf. n. on אַחֲשֵׁרֵרֹשׁ (1, 1). φρουραι (i. e. watches, vigils) is a popular adaptation of φουραι (with A for Δ) = φουρδοι . This popular etymology may have been suggested by the vigils (cf. שְׁמֵרִים, Ex. 12, 42) or watch-meetings which have been held on New Year's eve from times immemorial. The Purim festival is a Jewish adaptation of the Persian spring festival Naurôz, and this is derived from the Babylonian New Year's festival (about the time of the vernal equinox) so that פּוּרִים = מִנּוֹת corresponds to Lat. *strenae*, French *étrennes*. The observance of the Persian New Year's festival was combined with the commemoration of Nicanor's Day; see Pur. 3, 6; 4, 41; 9, 26; 10, 39; 14, 40; 17, 7, 23; 46, 24, 29, 32; * 50, 37; 51, 10; 52, 4; ZDMG 61, 275, 17; 277, 1.

For קִבֵּל read, with \mathfrak{S} , וְקִבֵּלוּ; so, too, Oort; cf. the Q^{re} in v. 27 and Kings 127, 46; 269, 6. The verb קִבֵּל is Aramaic (cf. last n. on 4, 7) but it is not a denominative verb derived from קִבְּלָה (B, W).

The clause $\text{אֶת אֲשֶׁר הָיָה לַעֲשׂוֹת}$ refers to the celebrations of the victory over their assailants, and $\text{אֶת אֲשֶׁר כָּתַב מִרְדֳּכַי אֱלֹהֵיהֶם}$ alludes to the two days of feasting on the 14th and 15th of Adar. The Jews in Susa had celebrated the 15th day; the provincial Jews, the 14th. M recommended the perpetual general observance of both days.

* In l. 22 read Franz for Harder.

(24) For **סִי** **הַמֶּלֶךְ** (3, 1) **ס** has here **סִי**.

S thinks that **חֲשַׁב עַל הַיְּהוּדִים לְאַבְדֵם** (cf. Nah. 1, 11) is an erroneous repetition of **וְלֹאֲבָדֵם** at the end of the verse; but **לְאַבְדֵם** 1^o is correct, and **וְלֹאֲבָדֵם** is an explanatory gloss to the preceding **לְהַמִּיט**. **ס** has simply **סִי** **בְּסִי** **אֵלֶּה**.

For **וְהָיָה כִּי יִפְּצֵהוּ הַגּוֹרֵל**, **ἔθετο ψήφισμα καὶ κλήρον**, see nn. on 3, 7. **עֲבַד פִּיסָא רִמָּא מִלְחָא הוּא** 2, **עֲבַד פִּסָּא אִיהוּ הוּא עֲדוּא** 3, **עֲרַבָּא**.

אֵל **לְהַמִּיט** is a paronomasia (so Schultz; cf. C 233). The assonance with the name H might be imitated by translating *to harm them* or *to mayhem them*. For **הַמִּיט** we must point **הַמִּיט**; all the forms of **הַמִּיט** in OT are forms of **הָמִיט**; see Nah. 44. On the other hand, all the forms of the stem of **הַמִּיט**, *execrations* must be derived from **לָנִן** (ZDMG 37, 535) = **לַעֲנִי**; cf. Aram. **רִיפִין** = **رغفان***, also Heb. **שִׁיר** = **שער** *ši'r* and AJSL 23, 245, l. 13; for **י** instead of **י** cf. Cant. 59 (*ad v.* 11) and Kings 141, 26.

(25) **אֵל** **וּבִבְלָאָה** does not mean *when it came*, scil. **מִדְּחִשְׁבַת הַמֶּלֶךְ** (so B, Wd, S) but *when she came*, scil. E (so **עֲטָרָה**, LB, AV, K). The author of the original book would not have written **וּבִבְלָאָה**, but **וּבִבְלָאָה**.

אֵל **עִם הַסֵּפֶר** (omitted in **ע**) cannot mean (*he commanded*) *by letters* (so AV). According to GB¹⁴, 542^a the phrase means (*he spoke*) *in connection with a letter*, i. e. *by means of a letter* (Arab. **كُتِبَ مَعَهُ**). S (*da verkündigte er*) *mit dem Schreiben* which is explained to mean *zugleich mit dem Erlass des Schreibens* (contrast **בְּמִכְתָּב**, Ezr. 1, 1; cf. Kings 179, 2). Nor can **אָמַר עִם הַסֵּפֶר** mean *he gave a written order* (B, Wd, K). **אֵל** **עִם הַסֵּפֶר** is a tertiary gloss referring to the letter which the King had authorized H to send to all the governors &c (3, 12; 8, 5). The first glossator simply stated: The King said, The mischief which H planned against the Jews, shall recoil on his own head; so H and his ten sons were impaled. A subsequent glossator deemed it necessary to emphasize the fact that the King had made this statement although he had authorized H to exterminate all the Jews in his empire; he therefore added **עִם הַסֵּפֶר**, i. e. *in spite of the letter* (scil. which the King had authorized H to send to the governors &c). For **עִם**, *in spite of* cf.

* Arab. **رغيف** = **رغيف**, flat cake of bread baked on a griddle, or in the ashes of a fire (not in the oven) is an Aram. loanword with **ر** (owing to the preceding **ع**) for **ع** = **ع**; cf. **رغفة** (ZAT 25, 359) and **رغف**, pl. **رغف** (1 K 19, 6; Is. 6, 6) = post-Bibl. **רעפים** (Men. 63^a). For **رغف** *rufat* and **رغف** *rúfat* cf. **رغفة** *rúffa* and **رغف** *ruff*, chopped straw, chaff.

עס־זה (Neh. 5, 18) and WdG 2, 164, below. The statement of the glossator, ישוב מחשבתו הרעה אשר השב על היהודים על ראשו ותלו, is at variance with the original narrative; the glossator might have said: ישוב מחשבתו הרעה אשר השב על מרדכי; cf. n. on 8, 7.

(26) For the first part of v. 26 see n. on v. 23. The author of the original Book may have known that פור (or rather פורי=פורי) was a Pers. word for מנה. S reads מנהלנו מן אנן למנהל הנן פנול חן. S reads מנהל; here מנהל may be a corruption (or adaptation) of מנהל. Instead of פנול it would be better to point מנהל. T has כן קרו ליומיא. T has כן קרו ליומיתא האילין פוריא על שום פיסא; האילין פוריא על שום פיסא; האילין פוריא על שום פיסא. In פוריא is derived from פורתא, *wrath*, i. e. *punishment, trial* (cf. AJSL 23, 227, l. 11; ZDMG 61, 286, 30) from פור, *to boil* (see Nah. 43). The rendering *Unheil* (given in Dalman's *Wörterbuch*) is unwarranted. T² may have combined פוריא with פוריא, *winepress = Blutbad* (massacre, carnage). See *Pur.* 51, 38 and third paragraph of nn. on 3, 7.

The second part of v. 26 is a gloss explaining the על כן at the beginning of the verse, with special reference to קימו at the beginning of v. 27. The על כן to be explained is repeated at the beginning of the explanation; see *Ezekiel* 41, 16.22.27 and the translation of Ezek. (SBOT) p. 1, below; p. 94, below; cf. also gloss τ in my restoration of ψ 68 (AJSL 23, 239 and 224)). Two explanations of על כן are given; the first is: על כל דברי האפרת הזאת ומה ראו; the second: על ככה ומה. The second is a tertiary gloss explaining the preceding gloss: ומה הפע עליהם, על כל דברי האפרת הזאת=על ככה, and ומה ראו. The phrase על כל דברי האפרת הזאת was sufficiently explicit; therefore this tertiary gloss substitutes simply על ככה; but ומה ראו might be misunderstood, and was therefore explained by ומה הפע עליהם, in order to make it clear that ומה ראו did not mean *what they had seen*, but *what they had experienced*; cf. the explanation of פורתא in T², quoted above, ועקתא דארע יתון. S's rendering, *Deswegen, nach allen den Worten des Briefs, so wohl in Betreff dessen, was sie selbst dieserhalb erlebten, als dessen was sie betraf, setzten die Juden fest*, is monstrous (cf. n. on 4, 7). Also AV and K connect the verb at the beginning of v. 27 with the preceding clause.

(27) For קימו read וקימו. This is the sequel of the clause at the beginning of v. 26, קראו לימים האלה פורים על שם הפור, the verb קימו being coordinated to קראו.

The following וקבלו (Q^ré) is a gloss to the preceding קימו; it was added owing to the וקבלו at the beginning of the gloss vv. 23-25.

ס has simply **סעסע** for both **קיימי וקבל**; cf. n. on v. 21, also footnote to n. on 2, 3.

אל הנלרים refers to the *proselytes* (contrast **מתייהרים** in 8, 17).

For **עליהם** we must not read **אליהם** (contrast last n. on 4, 5). In **עליהם** this preposition means *in addition to*; see *Kings* 125, 7.

אל ולא יעבור (cf. 1, 19) is misplaced; it should be transposed to the end of this verse, after **בכל שנה בשנה**, and instead of **ולא יעבור** we must read **ולא יעבור**, referring to **את שני הימים האלה**; cf. the gloss in v. 28^b. The letters **י** and **ר** are easily confounded; cf. n. on **הפר** (7, 8). For transposition of **י** see also *Nah.* 41 (**לזהב** for **ולזהב**, &c).

אל נכתבם וכזמנם, according to their writing and according to their time (but **ס אל נכתבם וכזמנם** means according to the written traditions concerning these days (festal regulations, festal legends, &c; see *Pur.* 11, 35; 9, 22) and according to their dates, viz. the 14th and 15th of Adar; i.e. the last full moon of the **שנה**, the tropical year (*AJSL* 22, 256). For the reason why the two spring festivals, Purim and Passover, are not celebrated at the vernal equinox, on the first day of the first month, but on the 14th and 15th days of the 12th and the 1st months, respectively, see conclusion of n. on v. 31. For the two days of the festival cf. **ביום ההודש השני** (1 S 20, 34). B's view that **נכתבם** refers to M's letter (vv. 20, 23) is erroneous. For **זמין** cf. n. on **סיון** (8, 9).

(28) The second part of this verse is an explanatory gloss, not only to the first part of v. 28, but also to the end of v. 27. **ס** has **לכסף** for **יעבור**, and **לכסף** for **לכסף**.

(29) Verses 29-32 represent a subsequent addition.

For **בת אביחיל**, which seems to be a tertiary addition, see n. on 2, 15.

The prefixed **י** in **ומירדכי** is a secondary addition (cf. n. on v. 10). The original text of this gloss was no doubt: **את המלכה את**, *Queen E described all the power of the Jew M in order to enjoin this Purim message* (which M had sent to the Jews; see vv. 20-22) i.e. E sent a letter to all the Jews setting forth M's capacity for action and performance (especially **סά** *εποίησεν*, what he had accomplished for his coreligionists and what he might accomplish for them in the future) and urging them to observe the feast of Purim as prescribed by M. V. 32 (**ומאמר אתר**) speaks only of E, not of M. **Σ^v** reads in the present verse: *καὶ ἔγραψεν Εσθηρ ἡ βασίλισσα θυγάτηρ Αμναδαβ καὶ Μαρδοχαῖος ὁ Ἰουδαῖος ὅσα ἐποίησαν*. The original reading may have been *καὶ ἔγραψεν Εσθηρ ἡ βασίλισσα θυγάτηρ Αμναδαβ ὅσα ἐποίησεν* (so **Σ^s**) *Μαρδοχαῖος ὁ Ἰουδαῖος*.

אל כל תקפה את cannot mean *with all strength, with all energy*; AV *with all authority*; K *unter Einsetzung ihres ganzen Ansehens*;

¶ *omni studio*. This expression would be still more peculiar than the phrase **אמר עם הכפר** (v. 25). *With all energy or most emphatically* might be expressed by **בכל חזקה** or **בכל תקף**, but not **את כל תקף**. *I love thee with all my strength* (cf. Mark 12, 30) would be **אהבך בכל** (cf. Deut. 6, 5). The prefixed **את** must be the *nota accusativi*; so **טט² (יה כל חוקפא)**. For **את=יה** see Nah. 25. **ש** has **ש** for **ש** for **את כל תקף**.

א is a tertiary gloss; cf. n. on 2, 14. Also **הזאת** is a subsequent addition.

(30) V. 30 is omitted in **ט**.

א **ירשלה** (**ש** **כפ**) is impersonal (cf. n. on 8, 10). But the original text may have been **ירשלה**; the masculine form may have been substituted after **מירדכי היהודי** (v. 29) had been transposed. In Cant. 2, 7, on the other hand, the feminine form has been substituted for the masculine form (**את האהבה** is a later addition) because **עד שיהפך** may have reminded some readers of Job 40, 17: **יהפך זנבו כארז**, where **זנב** = *cauda* Hor. Sat. 1, 2, 45; 2, 7, 49. The original meaning of **הפך** = **שפך** is *intendere*. Cf. the explanation of the *scriptio plena* **ישינה** (Cant. 5, 2) BL 33.

For **מלכות** read **במלכות**; cf. n. on **בבית** (1, 9) and GK²⁷, § 118, g; **ש** **ש**.

א **שלוש ואמת** (**ש**, transposed, **ש** **ש**) does not mean *words of peace and truth* (so AV; S *Worte des Friedens und der Wahrheit*; ¶ *ut haberent pacem et susciperent veritatem*; **ט²** **מילי** **דרשלמה ודקושטא**) but *words of greeting and faithfulness* (cf. Psalms 80, 27). LB *mit freundlichen und treuen Worten*, K *mit freundschaftlichen und wohlgemeinten Worten*. The Queen, of course, did not send a warlike message or a statement that was not true; but she sent her coreligionists friendly greetings, emphasizing the fact that she would remain a faithful Jewess and never abandon the religion of her fathers.

(31) **א** **מירדכי היהודי ואסתר המלכה** is a tertiary gloss.

The **עליהם** in **עליהם קים כאשר קים עליהם**, as Wd supposes, but to the Jews; cf. **לקים עליהם** in v. 21.

א **דברי הצומות וזעקתם**, at the end of this verse, means *the procedures* (cf. n. on 1, 13) or *institutions of the great fast* (plur. intens.) and *their crying* (or *invocation*), **ש** **צלותהון**, **ט²** **מילי דצומא** **ורדעניתא**. This refers to 4, 1.3.16. M had *cried with a loud and bitter cry* (**ויזעק זעקה גדולה ומרה**) and the Jews had fasted, wept, and lamented (**צום ובכי ומספד**) when the edict of H became known. Afterwards E asked M to fast with all the Jews of Susa for her sake, three days and three nights, before she went to the King, and E herself with her maids fasted in the same way.

The statement in the present passage, . . . לָקִים אֶת יְמֵי הַפָּרִים, דְּבָרֵי הַצּוּמוֹת וְהַעֲקָחַם . . . כֹּאשֶׁר קִיָּמוּ would seem to imply that the Jews had adopted the fasting (and crying) before they adopted the feasting. They may have observed the Babyl. New Year's festival at first as a fast-day, but the less orthodox Jews (the Sadduceans) may have gradually adopted the celebration of the (Babyl. and) Persian New Year's festival (just as many modern Jews celebrate Christmas). This was afterwards sanctioned by the ecclesiastical authorities, but the date was changed: the feast was celebrated, not at the beginning of the first month, but at the middle of the preceding month, just as the ancient Heb. spring festival, the Passover, was not celebrated at the beginning (new moon) of the first month (about the time of the vernal equinox) but at the middle (full moon) of the first month, in order to avoid a coincidence of the Jewish Passover and the Babylonian New Year's festival.

During the Babyl. Captivity Ezekiel (about 570 B. C.) recommended to observe the Day of Atonement on the 1st of Tishri, while the New Year was to be celebrated on the 10th of Tishri, in order to avoid a coincidence of the Jewish New Year with the Babyl. festival at the beginning of the second half of the year. Under Persian dominion, about 500 B. C. (when the Priestly Code was compiled in Babylonia) the two festivals in the seventh month, as prescribed by Ezekiel, exchanged places so that the Day of Atonement was observed on the 10th of Tishri, because the Persians celebrated the *μαγοφόνια* on that day. Cf. n. on v. 27 and *Pur.* 4, 20-37; 20, 3; 33, 14.

(32) Wd's view that בספר refers either to the book from which the author took the two letters (cf. n. on v. 20) or to our Book of E, is gratuitous. Heb. בספר does not necessarily mean *in the book* (AV) it may also mean *in a book* (so K, S) see *Kings* 191, 37.

(1) For the misplaced gloss in v. 1 see fourth paragraph of nn. on 2, 18.

(2) In v. 2^a we must transpose ^a and ^β: the opening clause, וְכָל וּפְרִשְׁתָּ גְדֻלָּתוֹ, should follow the second clause, מִדְּרָכֵי אֲשֶׁר גְּדֻלַּת הַמֶּלֶךְ; even the first clause וּגְבוּרָתוֹ refers to M, not to the King.

The clause אֲשֶׁר גְּדֻלַּת הַמֶּלֶךְ is a scribal expansion derived from 5, 11; it cannot mean *whereunto the King advanced him* (so AV; K *zu der ihn der König erhob*) nor does it mean *whom the King advanced* (so S; *לְאִשֶׁשׁ מַלְכָּא*), *דִּי רַבִּיָּה מַלְכָּא*, *דִּי רַבִּי יִתְיָה מַלְכָּא* (B; *3 qua exaltavit Mar-dochæum*). Cf. footnote to n. on 2, 3.

(3) For וגדול ליהודים it would be better to read ביהודים וגדול. יפא ח' מתא §. The ל instead of ב seems to be due to the ל in ורעי ט' ורצוי לרב אחיו, and to the following clause, במשנה למלך, omitted in §) which, of course, does not mean *acceptable to most of his brethren* (contrast n. on 4, 3) but *acceptable to the multitude of his brethren*, i.e. to his numerous coreligionists (so B, S). In the large number of his coreligionists there was not one who disliked him. Cf. רב בניו, *the large number of his sons* (5, 11).

The phrase וירש טוב לעמו means: he tried to promote the interests of the Jews, while ודבר שלום לכל זרעי implies that he was not haughty and distant, but affable and kind to the meanest among his brethren, in spite of his exalted position. For דבר שלום S refers to Zech. 9, 10; ψ 85, 9. Cf. ψ 122: אדביהנא שלום בך and אבקשה טוב לך.

[The Hebrew text follows.]

9, 22 עשר בו בכל שנה ושנה: כימים אשר נהו בהם היהודים מאביהם והחדש אשר נהפך להם מיגון לשמחה ומאבל ליום טוב לעשות אותם ימי משחה ושמחה ומשלח מנות איש לרעהו ומתנות לאבנים: ^α על כן קראו לימים האלה פורים על שם הפור: "וקימו" היהודים עליהם ועל זרעם ועל כל הגלויים עליהם } } להיות עשים את שני הימים האלה ככתבם וכזמנם בכל שנה ושנה } ולא יעברו: } והימים האלה נזכרים ונעשים בכל דור ודור משפחה ומשפחה מדינה ומדינה ועיר ועיר: ^φ

10, 2 } } ופרשת גדלת מרדכי } וכל מעשה תקפו וגבורתו } הלוא הם כתובים על ספר דברי הימים למלכי מדי ופרס: כי מרדכי היהודי משנה למלך ^β וגדול ב'יהודים ורצוי לרב אחיו דרש טוב לעמו ולבר שלום לכל זרעו:

9, 23 (ρ) וקבלו" היהודים את אשר החלו לעשות ואת אשר כתב מרדכי אליהם: ²⁴ כי המן בן המרתא הגא'גי צרר כל היהודים חשב על היהודים לאבדם כה והפל פור (הוא הגורל) לקים ^{ββ}: ובבאה לפני המלך אמר ^{γγ} ישוב מחשבתו הרעה אשר חשב על היהודים על ראשו ותלו אתו ואת בניו על העץ:

26 (σ) על כן על כל דברי האגרת הזאת ומה רא' ^{δδ} 27 (τ) וקבלו" וימי הפורים האלה לא יעברו מתוך היהודים וזכרם לא יסוה מזרעם 28 (υ) ותכתב אסתר המלכה" } } את כל תקם } "מרדכי היהודי } לקים את אגרת הקרים: ²⁹ (φ) וישלח ספרים אל כל היהודים אל שבע ועשרים ומאה מדינה 'ב'מלכות אחש'ר' ש דברי שלום ואמת: לקים את ימי הקרים האלה בזמניהם כאשר קים עליהם מרדכי היהודי ³⁰ וכאשר קימו על נפשם ועל זרעם דברי הצומות וזעקתם: ומאמר אסתר 32 קים דברי הקרים האלה ונכתב בספר:

10, 2 (α) אשר גדלו המלך 3 (β) אחש'ר' ש

9, 24 (ββ) ולאבדם כה, 9 עם הספר ^{γγ} 26 (δδ) על ככה ומה הגיע אליהם 29 (εε) בת אביחיל ^{ηη} 31 (ζζ) הזאת השנית

9, 6 מִפֶּת הָרֶבֶךְ וַיַּעֲשֵׂה בַשְּׂנְאֵיהֶם כִּרְצוֹנָם: וּבְשׁוֹשָׁן⁶ הָרְגוּ הַיְּהוּדִים
הַיֵּשׁ מֵאוֹת אִישׁ:

7 וְאֵת פֶּרְשֵׁי־חָמָא וְאֵת אֲרִידָתָא:

9 וְאֵת פֶּרְמִשְׁתָּא וְאֵת דַּלְפּוֹן

וְאֵת אֶסְפָּתָא:

8 וְאֵת פֶּרֶדְרָחָא וְאֵת אֲרִידִי

וְאֵת וְזִזְחָא:

י עֲשֵׂרֶת בְּנֵי הַמֶּךְ בֶּן הַמֶּדָּתָא צִיר הַיְּהוּדִים הָרְגוּ וּבִפְזָה לֹא שְׁלַחוּ
אֶת יָדָם:

12. 11 בְּיוֹם הַהוּא בָּא מִסְפֵּר הַחֲרוּגִים בְּשׁוֹשָׁן לִפְנֵי הַמֶּלֶךְ: וַיֹּאמֶר

הַמֶּלֶךְ לְאַסְתֵּר הַמַּלְכָּה בְּשׁוֹשָׁן⁷ הָרְגוּ הַיְּהוּדִים הַיֵּשׁ מֵאוֹת אִישׁ

וְאֵת עֲשֵׂרֶת בְּנֵי הַמֶּךְ כִּשְׂאֵר מִדִּינֹת הַמֶּלֶךְ מִזֶּה עָשׂוּ וּמִזֶּה

שְׂאֵלְתְּךָ יָרַנְתָּ לָךְ וּמִזֶּה בִקְשַׁתְּךָ עוֹד וַתַּעַשׂ:

13 וַתֹּאמֶר אֶסְתֵּר אִם עַל הַמֶּלֶךְ טוֹב יִנָּתֵן גַּם מִחַר לַיְּהוּדִים אֲשֶׁר

בְּשׁוֹשָׁן לַעֲשׂוֹת כְּדַת הַיּוֹם וְאֵת עֲשֵׂרֶת בְּנֵי הַמֶּךְ יִתְּלוּ עַל הָעֵץ:

14 וַיֹּאמֶר הַמֶּלֶךְ לַהֲעֲשׂוֹת כֵּן וַתִּנָּתֵן דָּת בְּשׁוֹשָׁן וְאֵת עֲשֵׂרֶת בְּנֵי הַמֶּךְ

תָּלוּ:

טו וַיִּקְהָלוּ הַיְּהוּדִיִּים אֲשֶׁר בְּשׁוֹשָׁן גַּם בְּיוֹם אַרְבַּעַת עָשָׂר לַחֹדֶשׁ

אֲדָר וַיִּהְרְגוּ בְּשׁוֹשָׁן שְׁלֹשׁ מֵאוֹת אִישׁ וּבִפְזָה לֹא שְׁלַחוּ אֶת יָדָם:

16 וּשְׂאֵר הַיְּהוּדִים אֲשֶׁר בְּמִדִּינֹת הַמֶּלֶךְ נִקְהָלוּ וַעֲמָד עַל נַפְשָׁם {}

17 וַחֲרוּגַב בַּשְּׂנְאֵיהֶם הַמִּשְׁחָה וּשְׁבָעִים אֲלֵף [] בְּיוֹם שְׁלוֹשָׁה עָשָׂר לַחֹדֶשׁ

אֲדָר [י'] וְנֹזַח {}⁸ בְּאַרְבַּעַת עָשָׂר בּוּ וַעֲשָׂה אֹתוֹ יוֹם מִשְׁתָּה וּשְׂמִיחָה:

18 וְהַיְּהוּדִיִּים אֲשֶׁר בְּשׁוֹשָׁן נִקְהָלוּ בְּשְׁלוֹשָׁה עָשָׂר בּוּ וּבְאַרְבַּעַת עָשָׂר

19 בּוּ וְנֹזַח בְּהַמִּשְׁחָה עָשָׂר בּוּ וַעֲשָׂה אֹתוֹ יוֹם מִשְׁתָּה וּשְׂמִיחָה: עַל

כָּן הַיְּהוּדִים הַפְּרֻזִּים עָשִׂים אֶת יוֹם אַרְבַּעַת עָשָׂר לַחֹדֶשׁ אֲדָר

שְׂמִיחָה וּמִשְׁתָּה יוֹם טוֹב וּמִשְׁלַח מִנּוֹת אִישׁ לִרְעֵהוּ:

כ וַיִּכְתֹּב מִיַּדְכִּי אֶת הַדְּבָרִים הָאֵלֶּה וַיִּשְׁלַח סָפְרִים אֶל כָּל הַיְּהוּדִים

21 אֲשֶׁר בְּכָל מִדִּינֹת הַמֶּלֶךְ הַקְּרוּבִים וְהַחֲזֻקִּים: לָקִים עֲלֵיהֶם

לַהֲיוֹת עָשִׂים אֶת יוֹם אַרְבַּעַת עָשָׂר לַחֹדֶשׁ אֲדָר וְאֵת יוֹם הַמִּשְׁחָה

(7) ה, 9 וְהָרַג וְאִבְדָּן (8) 6 הַבִּירָה (9) וְאִבְדָּן (10) 11 הַבִּירָה

(11) 12 הַבִּירָה (12) וְאִבְדָּן (13) 16 וּבִפְזָה לֹא שְׁלַחוּ אֶת יָדָם

(14) 18 וְנֹזַח מֵאִיבֵיהֶם (15) 19 הַיֹּשְׁבִּים בְּעִיר הַפְּרֻזֹּת (16) כ, 9 אַחֲשֵׁר־ר"ש

- 8 האחשורפנים והפחות ושרי המדינות אשר מהדו ועד כוש שבע
ועשרים ומאה מדינה מדינה ומדינה ככתבה ועם כלשנו⁹;
י ויכתב בשם המלך, ויהתם בטפעת המלך וישלח ספרים (ביד הרצים
11 "רכבי הרכש"^א): אשר נתן המלך ליהודים אשר בכל עיר ועיר
להקהל ולעמד על נפשם להשמיד ולהרג ולאבד את כל "עם
12 'מדינה' ומדינה הצר'רים אתם": ביום אחד בכל מדינות המלך^ב
13 בשלושה עשר לחדש שנים עשר (הוא חדש אדר): פתשגן הכתב
(להפתן דת בכל מדינה ומדינה) גלוי לכל העמים ולהיות היהודיים
עת'דים ליום הזה להנקם מאיביהם:
14 טו הרצים רכבי הרכש יצאו מ'ב'הלים": ומרדכי יצא מלפני המלך
בלבוש מלכות^ג חור^ד ויתקלל^ה ותכריך בוץ וארגמן והעיר שושן
17. 16 צהלה^ו: ליהודים היתה אורה ושמחה וששון ויקר: ובכל מדינה
ומדינה ובכל עיר ועיר מקום אשר דבר המלך ודתו מגיע שמחה
וששון ליהודים משתה ויום טוב ורבים מעמי הארץ מתהדים
כי נפל פחד היהודים עליהם:
9, א ובשנים עשר חדש (הוא חדש אדר) בשלושה עשר יום בו אשר
2 הגיע דבר המלך ודתו להעשות^ז ונהפוך הוא^ח: נקהלו היהודים
בעריהם בכל מדינות המלך^ט לשלח יד במבקשי רעתם ואיש לא
3 עמד לפניהם^י: וכל שרי המדינות והאחשורפנים והפחות ועשר
4 המלאכה אשר למלך מנשאים את היהודים^{יא}: כי גדול מרדכי בבית
ה המלך ושמיעו הולך בכל המדינות^{יב}: ויפו היהודים בכל איביהם

- (θ) 9, ואל היהודים ככתבם וכלשונם (ι) י, 8, אחש'ר'רש (κ) בסוסים
(λ) ר האחשתרנים¹¹ (μ) 11 חיל (ν) טה ונשים ושללם לבוז
(ξ) 12 אחש'ר'רש (ο) 14 האחשתרנים
(π) ורחופים בדבר המלך ודת נתנה בשושן הבירה
(ρ) טו ועטרת זהב גדולה (σ) ושמחה
(α) א, 9 ביום אשר שברו איבי היהודים לשלוט בהם
(β) אשר ישלטו^{aa} המה בשנאיהם (γ) 2 אחש'ר'רש
(δ) 2 כי נפל פחדם על כל העמים (ε) 3 כי נפל פחד מרדכי עליהם
(ς) 4 כי האיש מרדכי הולך וגדול

- 7, ה ויאמר המלך^ב ז' לאסתר המלכה מי הוא זה ואי זה הוא אשר
6 מ'ל'א' לבו לעשות כן: ותאמר אסתר איש צר ואויב המן הרע
7 הזה והמן נבעת מלפני המלך והמלכה: והמלך קם בהמתו
8 ממשחה היין אל גנת הביתן והמן עמד לבקש על נפשו מאסתר
המלכה כי ראה כי כלתה עליו הרעה מאת המלך: והמלך שב
מגפת הביתן אל בית משחה היין והמן נפל על המשחה אשר אסתר
עליה ויאמר המלך הגם לכבוש את המלכה עמי בבית הדבר
יצא מפי המלך ופני המן הפירו:
9 ויאמר הרבונה אחד מן הסריסים לפני המלך גם הנה העץ אשר
עשה המן למרדכי אשר גמל' דב'ר טוב על המלך עמד בבית המן
י גבה המשים אמה ויאמר המלך תלחו עליו: ויתלו את המן על
העץ אשר המן למרדכי והמת המלך שנכחה:
8, א ביום ההוא נתן המלך לאסתר המלכה את בית המן צור
היהודיים ומרדכי בא לפני המלך כי הגידה אסתר מה הוא לה:
2 ויסר המלך את טבעתו אשר העביר מהמן ונתנה למרדכי ותשם
אסתר את מרדכי על בית המן:
3 ותוסף אסתר ותדבר לפני המלך ותפל לפני רגליו ותבקד ותתחנן
4 לו להעביר את רעת המן הגא'ני^ב: ויושט המלך לאסתר את שרפט
ה הזהב ותקם אסתר ותעמד לפני המלך: ותאמר אם על המלך טוב
ואם מצאתי הן לפניו וכשר הדבר לפני המלך וטובה אני בעיניו
יפתב להשיב את הספרים אשר כתב לאבד את היהודים אשר
6 בכל מדינות המלך: כי אינכה אוכל וראיתי באב'דן מולדתי:
7 ויאמר המלך לאסתר המלכה ולמרדכי היהודי הנה בית המן
8 נתתי לאסתר ואתו תלו על העץ^ג: ואתם פתבו על היהודים
כטוב בעיניכם בשם המלך והתמו בטבעת המלך כי כתב אשר
נכתב בשם המלך ונתת'ם בטבעת המלך אין להשיב:
9 ויקראו לפני המלך בעת ההוא בחדש השלישי (הוא חדש סיון)
בשלושה ועשרים בו ויפתב ככל אשר צוה מרדכי על היהודים אל

(8) ה, 7 אהש'ר"ר ש (7) ויאמר (א) א, 8 אהש'ר"ר ש
3 (8) ואת מהשבתו אשר חשב על היהודים (7) ה, 8 מהשבת המן בן המדחא
(6) אינכה אוכל וראיתי ברעה אשר ימצא את עמי ו
(4) אהש'ר"ר ש (5) על אשר שלח ידו ביהודיים (9) 19

6, 3 ויאמר המלך מיה נעשה יקר וגדולה למרדכי על זה ויאמרו
4 נערי המלך בשרתיו לא נעשה עמו דבר: ויאמר המלך מי בחצר
(והמן) בא אל הצר בית המלך ההיצונה לאמר למלך לחלות את
ה מרדכי על העץ אשר הכין לו: ויאמרו נערי המלך אליו הנה
המן למד בחצר ויאמר המלך יבוא:

6 ויבוא המן ויאמר לו המלך מיה לעשות באיש אשר המלך
הפץ ביקרו ויאמר המן בלבו למי יחפץ המלך לעשות יקר ויתו
8, 7 מימי: ויאמר⁶ אל המלך איש אשר המלך הפץ ביקרו: יביאו
לבוש מלכות אשר לבש בו המלך וסוס אשר רכב עליו המלך {}:
9 ונתון הלבוש והסוס על יד איש משרי המלך הפרתמים והלבש
את האיש אשר המלך הפץ ביקרו {} והרכיבוהו על הסוס ברחוב
העיר וקרא לפניו פכה יעשה לאיש אשר המלך הפץ ביקרו:

י ויאמר המלך להמן בחר קח את הלבוש ואת הסוס כאשר
דברת ועשה כן למרדכי היהודי היושב בשער המלך אל תפל
11 דבר מכל אשר דברת: ויקח המן את הלבוש ואת הסוס וילבש
את מרדכי וירכיבוהו ברחוב העיר ויקרא לפניו פכה יעשה לאיש
אשר המלך הפץ ביקרו:

12 וישב מרדכי אל שער המלך והמן נדחק אל ביתו אבל וחפוי
13 ראש: ויספר⁷ לזרש אשתו ולכל אהביו את כל אשר קדחו ויאמרו
לו חכמיו וזרש אשתו אם מזרע היהודים מרדכי אשר החלות לנפל
14 לפניו לא תוכל לו כי נפול תפול לפניו: עודם מדברים עמו וסריסי
המלך הגיעו ויבדלו להביא את המן אל המשתה אשר עשתה
אסתר:

א. 7, 2 ויבא המלך והמן לשתות עם אסתר המלכה: ויאמר המלך
לאסתר⁸ במשתה היין מיה שאלתך אסתר המלכה ותנתן לך ומה
3 בקשתך עד חצי המלכות ותעש: ותען אסתר המלכה ותאמר
אם מצאתי חן בעיניך המלך ואם על המלך טוב תנתן לי נפשי
4 בשאלתי ועמי בבקשתי: כי נמכרנו אני ועמי להשמיד להרוג
ולאבד ואלו לעבדים ולשפחות נמכרנו ההרשתי כי אין הצר שוה
בנוק המלך:

(8) 6, 7 המן (ע) 8 ונתן כתר מלכות בראשו (5) 13 המן (א) 7, 2 גם ביום השני

א, 5 ויהי ביום השלישי ותלבש אסתר מלכות ותעמד בחצר בית המלך הפנימית נכח בית המלך והמלך יושב על כסא מלכותו בבית המלכות נכח פתח הבית: ויהי כראות המלך את אסתר המלכה עומדת בחצר נשאה הן בעיניו ויושט המלך לאסתר את שרביט הזהב אשר בידו ותקרב אסתר ותנע בראש השרביט: ויאמר לה המלך מה לך אסתר המלכה ומה בקשתך עד חצי המלכות וינתן לך: ותאמר אסתר אם על המלך טוב יבוא המלך והמן היום אל המשתה אשר עשיתי לו: ויאמר המלך מהירו את המן לעשות את דבר אסתר ויבא המלך והמן אל המשתה אשר עשתה אסתר:

6 ויאמר המלך לאסתר במשתה היין מה שאלתך וינתן לך ומה בקשתך עד חצי המלכות ותעש: ותקן אסתר ותאמר שאלתי ובקשתי: (אם מצאתי הן בעיני המלך ואם על המלך טוב לתת את שאלתי ולעשות את בקשתי) יבוא המלך והמן אל המשתה אשר אעשה להם ומהר אעשה כדבר המלך:

9 ויצא המן ביום ההוא שמה וטוב לב וכראות המן את מרדכי בשער המלך ולא קם ולא זע כימנו וימלא על מרדכי המה: ויתאפק^ב ויבוא אל ביתו וישלח ויבא את אהביו ואת זרש אשתו: ויספר להם^י את כבוד עשרו ורוב בניו ואת {} אשר גדלו המלך ואת אשר נשאו על {} כלל השרים ועבדי המלך: ויאמר^ה אם לא הביאה אסתר המלכה עם המלך אל המשתה אשר עשתה כי אם אותי וגם לבחר אני קרוא לה עם המלך: וכל זה איננו שוה לי בכל עת אשר אני ראה את מרדכי היהודי יושב בשער המלך:

14 ותאמר לו זרש אשתו וכל אהביו יעשו עין גבה חמישים אמה ובבקר אמר למלך ויתלו את מרדכי עליו ובא עם המלך אל המשתה שמה וייטב הדבר לפני המן ויעש העץ:

א, 6 בלילה ההוא נדדה שנת המלך ויאמר להביא את ספר הזכרונות^א ויהיו נקראים לפני המלך: וימצא כתוב אשר הציד מרדכי על בנהא וזרש שני סריסי המלך^ב אשר בקשו לשלח יד במלך^י:

(a) 5, 9 המן (a) 6, דברי הימים
(b) 5, י המן (b) 2 משמרי הסם
(c) 11 המן (c) 12 המן
(d) אחשׁוֹרׁוֹשׁ (d) 6, דברי הימים

- טו, 8 הרצים יצאו דהופים בדבר המלך והדת נתנה בשושן הבירה והמלך והמן ישבו לשחות והעיר שושן נבוכה:
- א, 4 ומרדכי ידע את כל אשר נעשה ויקרע את בגדיו וילבש שק ואפר ויצא בחוך העיר ויזעק זעקה גדולה ומרה: ויבוא עד לפני שער המלך (כי אין לבוא אל שער המלך בלבוש שק): ובכל מדינה ומדינה מקום אשר דבר המלך ודחו מציע אבל גדול ליהודים וצום ובכי ומספד שק ואפר יציע לרבים:
- 4 ותבואינה נערות אסתר וסריסיה ויגידו לה ותתחלחל המלכה מאד ותשלח בגדים להלביש את מרדכי ולהסיר שקו מעליו ולא קבל: ותקרא אסתר להתקף מסריסי המלך אשר העמיד לפניה ותצוהו 'אל מרדכי לדעת מה זה ועל מה זה: ויצא התך אל מרדכי אל רחוב העיר אשר לפני שער המלך: ויגד לו מרדכי את כל אשר קרהו ואת פרשת הבסס אשר אמר המן לשקול 'אל גנזי המלך ביהודיים לאבדם: ואת פתשגן כתב הדת אשר נתן בשושן להשמידם נתן לו להראות את אסתר ולהגיד לה ולצוות עליה לבוא אל המלך להתחנן לו ולבקש מלפניו על עמה: ויבוא התך ויגד לאסתר את דברי מרדכי:
- י, 11 ותאמר אסתר להתך ותצוהו אל מרדכי: כל עבדי המלך ועם מדינות המלך ידעים אשר כל איש ואשה אשר יבוא אל המלך אל החצר הפנימית אשר לא יקרא אחת דתו להמית לבד מאשר יושיט לו המלך את שרביט הזהב והיה ואני לא נקראתי לבוא אל המלך זה שלושים יום:
13. 12 ויג'ד' למרדכי את דברי אסתר: ויאמר מרדכי להשיב אל אסתר אל תדמי בנפשך להמלט ב'בית המלך מכל היהודים: כי אם ההרש תהריש בעת הזאת י'ח'ה והצלה יעמוד ליהודים ממקום אחר ואף ובית אביך תאבדו ומי יודע אם לעת כזאת הצעת למלכות:
- טו, 16 ותאמר אסתר להשיב אל מרדכי: לך כנוס את כל היהודים הנמצאים בשושן וצומו עלי ואל תאכלו ואל תשתו שלשת ימים לילה ויום גם אני ונערתי אצום כן ובכן אבוא אל המלך אשר לא כדת וכאשר אבדתי אבדתי:
- 17 ויעבר מרדכי ויעש ככל אשר צוהה עליו אסתר:

- א, 3 אחר הדברים האלה גדל המלך^א את המן^ב [] וינשאהו וישם
 2 את כסאו מעל כל השרים אשר אִתּוֹ: וכל עבדי המלך אשר
 בשער המלך פרעים ומשתתפים להמן כי כן צוה לו המלך ומרדכי
 3 לא יכרע ולא ישתחוה: ויאמרו עבדי המלך אשר בשער המלך
 4 למרדכי מדוע אתה עובר את מצות המלך: ויהי באמרם אליו
 יום ויום ולא שמע אליהם ויגידו להמן לראות היעמדו דברי
 ה' מרדכי^ב: וירא המן כי אין מרדכי פרע ומשתחוה לו וימלא^ג
 6 חמה: ויבז בעיניו לשלח יד במרדכי לְבָדוֹ {} ויבקש^ד להשמיד
 את כל^ה היהודים^ה: אשר בכל מלכות אחשׁוֹרִישׁ^ו: []
 8 ויאמר המן למלך^ז 'ישנא' עם אחד מפזר ומפחד בין העמים
 בכל מדינות מלכותך ודתיהם שונות מכל עם ואת דתי המלך
 9 אינם עשים ולמלך אין שווה להניחם: אם על המלך טוב יפתב
 לְאָבְדָם ועשרת אלפים כפר כסף אשקול על ידי עשׂי המלאכה
 י להביא אל גנזי המלך: ויסר המלך את טפעתו מעל ידו ויתנה
 11 להמן^ח: ויאמר המלך להמן^ט העם^י נתון^י לך^י, לעשות בו כטוב
 בעיניך:
 12 ויקראו ספרי המלך בחדש הראשון בשלושה עשר יום בו
 יפתב ככל אשר צוה המן אל אחשדרפני המלך ואל הפחות אשר
 על מדינה ומדינה ואל שרי עם ועם מדינה ומדינה ככתבה ועם
 13 ועם כלשונו בשם המלך^י נכתב ונתתם בטפעת המלך: ונשלוח
 ספרים ביד הרצים אל כל מדינות המלך להשמיד להרג ולְאָבֵד
 את כל היהודים מפער ועד זקן טף ונשים ביום אחד בשלושה
 14 עשר לחדש שנים עשר (הוא חדש אדר^א) ושללם לבוז: פתשגן
 הכתב (להפתך דת בכל מדינה ומדינה) גלוי לכל העמים להיות
 עתדים ליום הזה:

(א) א, 3 אחשׁוֹרִישׁ (ב) 4 כי הגיד להם אשר הוא יהודי (ג) ה, 3 המן
 (ד) 6 המן (ה) עם מרדכי (ו) 5 כי הגידו לו את עם מרדכי (ז) 8 אחשׁוֹרִישׁ
 (ח) י בן המדתא ה'נא'גי צרר היהודים (י) 11 וי'הכסה (כ) 12 אחשׁוֹרִישׁ
 (ל) 7 בחדש הראשון (הוא חדש ניסן) בשנת שתיים עשרה למלך^מ הפיל
 פור (הוא הגורל) לפני המן מיום ליום ומחדש 'לחדש ויפל הגורל
 על שלושה עשר' לחדש שנים עשר (הוא חדש אדר):

- 2 ואת שבע הנערות הראיות {} וישנה ואת נערותיה לטוב בית
 י הנשים: (לא הגידה אסתר את עמה ואת מולדתה כי מירדכי צוה
 11 עליה אשר לא תגיד:) ובכל יום ויום מירדכי בתהלך לפני הצר
 בית הנשים לדעת את שלום אסתר ומה יעשה בה:
 12 ובהגיע תר נערה ונערה לבוא אל המלך^ט מקץ היות לה כדת
 הנשים שנים עשר חדש (כי כן ימלאו ימי מרוקיהן ששה חדשים
 13 בשמן המר וששה חדשים בבשמים ובתמרוק הנשים): ובזה
 הנערה באה אל המלך את כל אשר תאמר יתן לה לבוא עמה
 14 מבית הנשים עד בית המלך: בערב היא באה ובפקר היא שבה
 אל בית הנשים^י (אל יד שֶׁעָשְׂנוּ סִיּוֹס המלך שִׁמְרֵי הפילגשים) לא
 תבוא עוד אל המלך כי אם הפֶּץ בה המלך ונקראה בשם:
 טו ובהגיע תר אסתר^י לבוא אל המלך לא בקשה דבר כי אם
 את אשר יאמר להי שִׁמְרֵי הנשים ותהי נשואת חן בעיני כל
 16 ראייה: ותלקח^י אל המלך^י אל בית מלכותו בהחדש העשירי (הוא
 17 חדש טבת) בשנת שבע למלכותו: ויאהב המלך את אסתר מכל
 הנשים ותשא חן וחסד לפניו מכל הבתולות וישם כתר מלכות
 18 בראשה וימליכה תחת ושתי: ויעש המלך משתה גדול לכל שריו
 ועבדיו והתנחה למדינות^{טז} ויתן משׁאות כיד המלך:
 21 בימים ההם ומירדכי יושב בשער המלך^{יז} קצץ פִּנְתָן ותירש שני
 22 סִיּוֹס המלך {} ויבקשו לשלח יד במלך^{יח}: ויודע הדבר למירדכי
 23 ויגד^{יט} "להמך" [בן המדחא הגא'גי] {מִשְׁמֵרֵי הַסֶּה:} ויבקש הדבר
 וימצא ויתלו שניהם על עץ ויפתב בספר דברי הימים לפני המלך
 והמלך לא ידע כי מירדכי הגיד להמך:

2, 12 (ס)	אחש'יר'ש (ה) 14 שני (θ)	טו, 2 בת אביתל דד מירדכי אשר לקח לו לבת
(א) טו	סריס המלך (κ)	אסתר 16 (λ)
(μ)	אחש'יר'ש	
(ν) 18	את משתה אסתר (ε)	עשה (ο) א. 10 וישם המלך ^{טז} מס על הארץ ואיי הים
(π) 19	ובהקבץ בתולות ^{טז} ומירדכי יושב בשער המלך:	21 (ρ) אחש'יר'ש
(σ) 22	לאסתר המלכה ותאמר אסתר למלך בשם מירדכי φφ	

(ττ) א. 10 אחש'יר'ש
 (φφ) כ. 2 אין אסתר מִגְדָּת מולדתה ואת עמה כאשר צוה עליה מירדכי
 ואת מאמר מירדכי אסתר עשה כאשר היתה באִמְנָה אתו:

1, 16 ויאמר מ'מוֹכֵן לפני המלך והשרים לא על המלך לבדו עוֹתָהּ
 ושתי המלכה כי על כל השרים ועל כל העמים אשר בכל מדינות
 17 המלך: כי יֵצֵא דבר המלכה אֵל כל הנשים להבזות בעליהן
 בעיניהן באמרו המלך^א אמר להביא את ושתי המלכה לפניו
 18 ולא באה: והיום הזה תאמרנה שרות פרס ומדי לכל שרי המלך
 19 וּבְנֵי בזיון וקצף: אם על המלך טוב יֵצֵא דבר מלכות מפניו
 ויפתב בדתי פרס ומדי ולא יעבור אשר לא תבוא ושתי לפני
 כ המלך ומלכותה יתן המלך לרעותה הטובה ממנה: ונשמע פתגם
 המלך (אשר יעשה בכל מלכותו כי רבה היא) וכל הנשים יתנו
 יקר לבעליהן למגדול ועד קטן:
 21 וייטב הדבר בעיני המלך והשרים ויעש המלך כדבר ממוכן:
 22 וישלח ספרים אל כל מדינות המלך אל מדינה ומדינה ככתבה
 ואל עם ועם כלשונו להיות כל איש שֶׁרָר בביתו^ב:

2, א אחר הדברים האלה כשֶׁךְ חמת המלך^א זכר את ושתי ואת אשר
 2 עשתה ואת אשר נגזר עליה: ויאמרו נערי המלך מִשְׁרָתוֹ יִבְקְשׁוּ
 3 לַמֶּלֶךְ נערות בתולות טובות מראה: ויפקד המלך פקידים בכל
 מדינות מלכותו ויקבצו את כל נערה בתולה טובת מראה אל
 4 שושן הבירה^ב: והנערה אשר תיטב בעיני המלך תמלך תחת
 ושתי וייטב הדבר בעיני המלך ויעש כן:
 ה איש יהודי היה בשושן הבירה ושמו מֶרְדֳּכָי (בן יאיר בן שִׁמְעִי
 6 בן קיש)^א: איש ימיני אשר הִגְלָה מירושלים עם הַגְלָה אשר
 7 הִגְלָה נְבוּכַדְנֶצַּר מֶלֶךְ בבל: ויהי אִמֵּן את הַדָּסָה (היא אֶסְתֵּר)
 בת דוד כי אין לה אב ואם והנערה יפת תואר וטובת מראה ובמות
 8 אביה ואמה לקחה מרדכי לו לבת: ויהי בהשמע דבר המלך
 ודתו ובהקבץ נערות רבות אל שושן הבירה^ב ותלקח אל בית
 9 המלך אל יד הַגִּי שֹׁמֵר הנשים: ותיטב הנערה בעיניו ותשֹׂא חסד
 לפניו ויבהל את תמרודקה ואת מנותקה לתת לה {מבית המלך}

(ו) 1, 16 אחש'ר'ש (ε) 17 אחש'ר'ש (ο) 18 אשר שמעו את דבר המלכה

(π) 19 אחש'ר'ש (ρ) 22 ומדבר ב'לשון עמו (α) 2, א אחש'ר'ש

(β) 3, 2 אל בית הנשים אל יד הַגִּי סרים המלך שֹׁמֵר הנשים ונתון תמרודקה

(γ) 6 אשר הִגְלָתה עם יכניה מלך יהודה (δ) 8 אל יד הגי (ε) אסתר

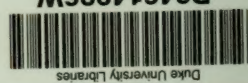
מגלת אסתר

- א 1 ויהי בימי אחשׁוֹרׁשׁ (הוא) המלך מהדו ועד כוש שבע ועשרים
 2 ומאה בדינה: ^β כשבת המלך ^γ על כסא מלכותו אשר בשושן הבירה:
 3 בשנת שלוש למלכו עשה משתה לכל שריו ועבדיו ושרי' חיל פרס
 4 ומדי הפרתגיים ושרי המדינות לפניו: בהראתו את עשר כבוד
 מלכותו ואת יקר תפארת גדולתו ^δ שמונים ומאת יום:
 ה ובמל'אות הימים האלה עשה המלך לכל העם הנמצאים בשושן
 הבירה למגדול ועד קטן מש'ת'ה שבעת ימים בחצר גנת בי'ת'ן
 6 המלך: 'תחת' 'כרפס' {} אחוז בחבלי {} 'תכלת' וארגמן על גילי
 כסף ועמודי שש 'ב'ישות זהב וכסף על רצפת ב'הט ושש ודר
 7 וס'חרת: והשקות בכלי זהב וכלים מפ'לים שונים ויין מלכות רב
 8 כיד המלך: והשתיה כדת אין א'ס כי כן יסד המלך על כל רב
 9 ביתו לעשות כרצון איש ואיש: גם ושתי המלכה עשתה משתה
 נשים 'בבית המלכות':
 י ביום השביעי נטוב לב המלך ביין אמר ל'הו'מן ב'זתא ת'רב'נא
 ב'נ'ח'לא ^θ 'ת'רש' ותר' ו'כ'פ'ט שבעת ה'פ'ריסים המ'ש'ריתים את פני
 המלך: להביא את ושתי המלכה לפני המלך בכתר מלכות
 11 להראות העמים והשרים את יפיה כי טובת מראה היא: ות'ק'אן
 המלכה לבוא בדבר המלך א'תר ביד ה'פ'ריסים ויקצץ המלך
 12 מאד וחמ'תו בערה בו: ויאמר המלך לחכמים ידעי העתים (כי כן
 13 דבר המלך לפני כל ידעי דת וד'ן: ו'ה'ק'רב אליו פ'רשנא ש'תר
 א'ד'ק'תא תרשיש מ'רס כ'רסנא מ'יו'קן שבעת שרי פרס ומדי ראי
 טו פני המלך הישבים ראשנה במלכות | כדת' (מה לעשות במלכה
 על אשר לא עשתה את מאמר המלך ^μ ביד ה'פ'ריסים:

(α) א 1, אחשׁוֹרׁשׁ	(β) 2 בימים ההם	(γ) אחשׁוֹרׁשׁ (δ) 4 ימים רפים
(ε) 6 חור	(ζ) 9 אשר לפלך σσ	(θ) 1, ר ואב'ק'תא (ι) אחשׁוֹרׁשׁ
(κ) 12 ושרי	(λ) טו, 1 ושתי	(μ) אחשׁוֹרׁשׁ

The following papers by Professor Paul Haupt have been published in THE AMERICAN JOURNAL OF SEMITIC LANGUAGES AND LITERATURES:

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2. "Wateh-ben-Hazael, Prince of the Kedarenes, about 650 B. C.," Vol. I, No. 4 (April, 1885), pp. 217-31.
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